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The Living Church

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DEVOTION is the exercise of love, by which it grows.—*Stevenson.*

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VOL. LIV MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 1, 1916 NO. 9

EDITORIALS AND COMMENTS

1915-1916

NINETEEN hundred and fifteen cannot fail to go down into history as the most terrible year that history has recorded. Its predecessor was that in which the hateful seed was sown. The year just closed has witnessed the gathering of the fruit. Desolated Belgium, desolated Serbia, desolated Poland, desolated Armenia are the most visible fruits; but more widespread, more awful, more satanic even than these are the hatreds that have been the product of the war.

Yes, there has been nobility as well. Great powers have done their best to protect weak nations. The world has been called suddenly from the pursuit of gold and from the enervation of over-luxury to the stern realities of life. Perhaps more souls have found their individual salvation in this day of their trial than would have found it otherwise. A day of judgment has come to all mankind. Hardly a man in Christendom, no, not even in neutral America, is precisely what he would have been had he not passed through this abnormal year. There has been purification of soul. But the horror overreaches the good. The blackness of night has settled over what once was Christendom. The Dark Ages have begun again. Let those who will delight themselves with panegyrics of the incidental good that has been wrought by war. Let them—as do some of our correspondents in this issue—indulge in vituperation of those who see so glaringly the awfulness of the conflict, the magnitude of the chaos, the frightfulness of a condition of world-hatred, that they are not willing to underestimate its horror. We would not deprive them of their consolation.

There is not much that one poor, solitary American can do in the midst of this awfulness. He cannot enter into the fray for the sake of trying to right what is wrong. He cannot offer himself at a recruiting station nor can his wife or his mother offer her best-loved one as a sacrifice for her country. All honor to those, in other countries, who can do this and are doing it. The American cannot. But there is one poor little service to humanity left to him and to her: we can, each one of us, *refuse to hate.*

Even Americans are not all performing this service. We cannot fail to show our sympathies; we ought not to fail to show them. But it would be a noble thing if our sympathies could be world-wide. It would be a glorious thing if we could discriminate between governments and people; if we could really appreciate that armies are only great combinations of individual, human units. Each unit is possessed of an immortal soul. Each one is living a spiritual life all his own; a life in which good and evil, love and hatred, noble impulses and bad impulses, are just as strangely mixed as they are in our own individual souls. Sometimes the good predominates, sometimes the bad. And each human soul will sometime answer to Almighty God, not for what his government did, not for the diplomacy of his nation, not for the sins of kaiser or czar or king or president, but for his own individual life. What a marvellous sight it must be in the world that is hidden from us, when the souls of German and Frenchman and Englishman alike pass from the battlefield, where each has left his poor, torn, mangled body to rest until super-nature shall repair it and make it fit for heaven, and the *man*—that which really has that wonderful attribute which we call life—passes, along with the other *man,* with whom he had just stopped fighting, into the quiet and the rest and the peace and the sweetness, yes, and the process of purification, that are factors in the life that is between turmoil and the beatific vision!

There is a war-time message to the American people that has not been written, perhaps because it is so vast that human words cannot express it. We have picked up volume after volume, we have read letters and editorials and pastoral letters and sermons in the search for it. We have even, in our poor, foolish way, tried to write it ourselves, only to discover that we also had failed. God, send us an Esaias to preach it! God, snatch a coal from Thine own eternal altar at which Thy Son is ever both Victim and Priest, and touch the lips of him whom Thou wilt choose to say this missing word to the American people! God, leave us not, as the awfulness of this year of terrors dies away into history, with no word of guidance to us, Thy people, who would perform the supreme service to suffering humanity in this hour of gloom!

We cannot, indeed, hope to pen that message, nor can anyone unless God gives a special inspiration to him. But it runs something like this: *Little children, love one another.* And let each particular American who takes up his pen to write in this day of wrath, this day of mourning, first cast his eyes to that wonderful admonition which St. Paul penned to his Corinthian children and to all humanity which should follow them: *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

NOTHING has been made clearer to us than that the course of THE LIVING CHURCH during this present war has given distress to some of our best friends. Letters in this issue, and other letters as well, bear witness of it. Months ago we earnestly asked that the House of Bishops be called together for the express purpose of voicing the Church's message in this day of anxiety and gloom. We were not so foolish as to believe that the Bishops could stop the war, but earnestly did we crave their leadership in giving expression to the message that the Church must have for humanity to-day.

But nobody seconded our plea; nobody seemed to share with us the sense that the Church was not rising to her opportunity and to her duty. Later a call has been sent to the Bishops to gather in session for the sake of giving guidance in a purely ecclesiastical difficulty that does indeed warrant their coming together, but which, nevertheless, is wholly subordinate to the *great* cry for leadership that the world is sending out to the

Church. If the Church press is not rising to the opportunity to give voice to the leadership that the Church ought to give in this crisis, at least we, for our part, have implored the Bishops not to leave us, so inadequately, to do it. God vested in the historic episcopate, and not in the Church press, the right and the duty of acting as mouthpiece for the Church.

There is an hysteria of hate abroad among Americans to-day. There are people in the belligerent countries that can withstand the awful temptation to hate; certainly we Americans ought invariably to do it. But the violent criticisms of THE LIVING CHURCH that are being made amount to this: our friends wish us to join them in hating and we will not.

This is the New-Year resolution that THE LIVING CHURCH makes for itself and invites all Americans to make as well: WE WILL NOT HATE.

We will not hate the Germans. We will not so conduct ourselves, as American citizens, as to imply that only Anglo-Saxons have a right to be heard or considered in the determination of American national policy. Americans of German birth or descent have just as much right in this country as we have, and we who are of pure Anglo-Saxon lineage will not demand of our government that it show sympathy with the side that we feel to be right in the European war.

This does not mean that we shall not criticise whatever is, or seems to us to be, wrong. We shall not condone crime, whether of individuals or of nations. We shall be very frank in the expression of our opinion, as we always have been.

But those of our good friends who are disappointed because they do not find in THE LIVING CHURCH an organ of hate will undoubtedly be disappointed still further. Some of them will wish to discontinue their subscriptions. We have already lost some subscribers because we were pro-Ally and some because we were pro-German, and we expect to lose still others because we are pro-American. Pro-American we shall be, notwithstanding.

And over and above all, this will be the attitude of THE LIVING CHURCH during 1916: WE WILL NOT HATE.

Little children, love one another!

THE large amount of space that we are devoting to Correspondence shows how generally throughout the Church THE LIVING CHURCH is looked upon as the natural organ of communication between Churchmen. We desire that it should be, and yet within the past two weeks we have been obliged to return other letters to their writers in extent at least equal to those that are printed in this issue, simply for lack of space. We must ask our correspondents always to be brief and to the point.

The Week's Correspondence

It is a temptation to reply to many of these letters, did space permit, but for the most part we cannot.

Yet there must be one or two exceptions. Does not Dean Grosvenor, writing on The Panama Congress, see that on at least one phase of the subject he has almost reached the position of THE LIVING CHURCH? Why, he asks, in effect, if General Convention can approve unanimously of a Conference on Faith and Order, do any of us make "solemn protest against the Board of Missions entering into a conference on certain rather definite and limited affairs in South America"? The answer is latent in the question. It is the business of *General Convention* to arrange for any inter-Church conferences that may be required; it is not the business of the *Board of Missions*. When the greater body has determined upon one such and has appointed a special commission to carry its determination into effect, it is time for the lesser body to keep out of it. Ought not the foreign or inter-Church relations of this Church to be determined by one body alone?

Dr. McKim's questions are exceedingly germane and we should like to devote a whole editorial leader to them, but it would be largely a repetition of what we have said before. Let us repeat ourselves very briefly indeed.

We agree entirely with Dr. McKim that the religious and moral condition of South America is such that this American Church is justified in maintaining its missions in South America. We are also perfectly willing to discuss the evils in Romanism at proper times and places.

We object to the Panama Conference *per se* because:

(*a*) It began by making severe and unjust indictments of the whole people of South America.

(*b*) It began in an exceedingly pharisaic spirit that would be, and has been, bitterly resented by the people of that continent.

(*c*) It is highly inexpedient to ask everybody but Latin Americans—and only a few not connected with the dominant religion from that continent—to go into Latin America in order to discuss from a standpoint that pre-supposes our great superiority to them, the affairs of the people of that continent. The illustration that we used as to an hypothetical German-American Congress for the bringing of German *kultur* from Europe to this country was, we believe, an exceedingly apt one.

(*d*) When, finally, the authorities were induced to open the doors of the Congress to representatives of the dominant religion of that continent, it was too late to do it effectually and no attempt was made, or could then have been made, to do it otherwise than perfunctorily. Neither did it help the matter, in our judgment, for the condition attached by the vote of the Board of Missions to be made.

Then, beyond those considerations which seem to us to condemn the Congress *per se,* we object to participation by our Board of Missions for these further reasons:

(*a*) It is an unwarranted pooling of issues with a one-sided section of Christendom such as cannot fail, in our judgment, to be embarrassing to this Church in many ways.

(*b*) It was not the function of the Board of Missions to take such action.

(*c*) It unwarrantably reverses the policy that has prevailed in the Board of Missions from the foundation of that body in 1820 until the year 1914.

(*d*) It was certain seriously to divide Churchmen on an issue only remotely connected with the work for which the Board of Missions was created and therefore was certain very seriously to handicap the work for which it was created.

(*e*) It has been defended legally on purely erastian grounds which in themselves constitute a serious menace to the Church.

(*f*) It is an act of bad faith toward the supreme legislative body of the Church, that is charged with determination of the policy of the Church, and an intrusion into the jurisdiction of that body.

Perhaps these several grounds of objection both to the Congress *per se* and to the participation of our Board of Missions in it may be deemed sufficient.

PROCEEDING, then, through the other letters which it would be a pleasure to review and which we have read with interest, we come to three letters criticising the editorial, "Ourselves and the War," which appeared in THE LIVING CHURCH of December 11th. With Mr. Winslow's criticism we can find no sort of fault. He disagrees with President Wilson and therefore with the defense—or, we should prefer to say, with the interpretation—of the American policy of neutrality which THE LIVING CHURCH presented. He is entirely within his rights in so disagreeing and no one could find fault with the entire courtesy with which he expresses himself throughout.

"Ourselves and the War"

The same cannot be said of the two following letters. They are simply denunciatory and need no special treatment. We will, however, say this.

The Bishop of Springfield writes that his "attention has been drawn" to the editorial in question. We happen to know that the attention of a considerable number of other Bishops was similarly drawn to the same editorial with the urgent request that they would vigorously demand that the editor apologize for it, and all but the Bishop of Springfield declined to do so. If we are right in understanding that he raises objection only to that section of the editorial that relates to the paper of the Rev. William Austin Smith in the *Atlantic,* we are amazed that the Bishop could write with so much vehemence on the subject. He seems to demand an apology for our criticism, following upon that of the writer in the *Atlantic,* of the expression, "nations have found their souls through the war." He pronounces the condemnation of that proposition to be "claptrap." Perhaps it is, but even so we cannot make it seem, from anybody's point of view, that it can be an "insult to Christian intelligence." We had weakly supposed that only individual people, men and women, had souls, for which we are obliged to remind the Bishop there is some authority in theology, and, with Mr. Smith, we had felt some impatience at the current application of the term to nations. Yes, there was "war in heaven," as the Bishop reminds us; does he mean us to infer that heaven gained a soul by means of it? The real fact is that the term is highly metaphorical, if not rhetorical, and we are wholly

unable to appreciate the warmth with which the Bishop has expressed himself in the matter, be Mr. Smith and THE LIVING CHURCH right or wrong in regard to the nicety of diction in which, together, we have been so unfortunate as not to have won the approval of one whom we revere so highly as the Bishop of Springfield.

As for the letter of Mr. Cram, whom also we revere as one of the great men of this country no less than we value him as a friend, we have seen in other publications letters from his pen of so violently denunciatory a character, with reference to the national policy of this country and to the President, as to have led us to wonder how he could reconcile these with those patriotic impulses which we know him to possess. We can compare such writings only with the violence of the attacks that were made upon President Lincoln in a similar time of national stress. And then we have picked up the German-American papers—Mr. Cram is so good as to remind us that THE LIVING CHURCH is published in Milwaukee, a fact that gives us excellent opportunities for seeing and hearing both sides in this present conflict—and we find in their editorial columns the same bitter, violent attacks upon the President and the American policy that Mr. Cram is making, and we wonder that he does not see that after the German-American press has tried with all the vehemence that is within its power, ever since the war began, to discredit the President and his administration, and has failed, the sort of writing that he has been doing is simply playing into the hands of those same German-Americans! Yes, there are advantages to THE LIVING CHURCH arising from the fact that it is published in Milwaukee, where at least we do not have attacks of hysteria. We may add that out of six Milwaukee daily papers printed in the English language only one is violently pro-German and that is understood to have the smallest circulation of any of them, so that our immediate environment is not altogether one-sided. The net result of the policy that Mr. Cram appears to favor would seem to us to be that Americans of different ancestry should begin to kill each other in civil war, and that the bloodiest revolution in history should thus be inaugurated at home. Incidentally the problem of shipment of munitions would thereby be solved, for we should require all our munitions for use at home. Mr. Cram rejects "practically every statement" in that editorial. No doubt our disagreement, then, is mutual.

Fellow-Americans, in this time in which the foreign relations of this nation are exceedingly delicate, when we are continually on the verge almost of war, we call upon you to be *temperate in language,* to keep cool, and not to let any sort of sympathy with other nations lead any of us to be other than PRO-AMERICAN first. It is the function of the American people in this time of stress to preserve alive the *spirit of internationalism* that has wholly disappeared from Europe and that is becoming all too rare in this country. It is almost criminal for men who ought to be leaders of American thought to lose their heads.

When there are not enough Pro-Americans left to support THE LIVING CHURCH, we shall permit it to retire quietly from existence.

Bishop Knight's Telegram

WIDE publicity has been given through the daily papers to an incident relating to a telegram of Bishop Knight to the Missions House which was received but was not communicated to the Board of Missions according to its evident intent. We should have preferred that the matter be kept out of the newspapers, but since it has not been, it is proper that the story be accurately told.

The following is a copy of the telegram:

"SEWANEE, October 25, 1915.

"JOHN W. WOOD, 281 Fourth Avenue, New York.

"Am convinced that missions in Latin America are ecclesiastically and morally justified, but to be successful must have consciousness of undivided sympathy of home Church, and when they come home should have sympathetic and whole-hearted hearing. When it is remembered that for two years the American flag, supported by our marines, has floated over the palace in Nicaragua, I think the holding of the Congress in Panama would be disastrous. In behalf of many of our workers, native and foreign, who cannot speak for themselves but who love the Church, who would be put in an embarrassing political situation, I urge the abandonment of the proposition to send delegates to any congress which may be held in Latin America or the Canal Zone. Signed, A. W. KNIGHT,

"In charge Panama and Canal Zone."

This telegram was received at the Missions House on October 25th. The memorable session of the Board of Missions at which the decision to proceed with the Panama programme was finally made, and at which the resignations of five members were presented, was held on October 26th.

Bishop Knight's telegram was not read at the meeting. The Board was not apprised of its receipt.

It will be remembered that Bishop Knight has episcopal jurisdiction in Panama. The Board of Missions is sending Bishops into his jurisdiction over his protest, but the protest was not communicated to them.

Nothing was said about this telegram until December 7th, when the executive committee of the Board was told of it. And nothing was said to the public of it until, at a meeting of the Catholic Club of New York on December 14th, the story of it was told by the Bishop of Marquette. Of course great indignation was expressed and the daily papers made much of it next morning. "Bishop's Telegram on Panama Case Suppressed" was the double-column heading on the first page of the *Sun.* "Board of Missions Accused by Bishop" was the heading in the *Times.*

So delicate is an incident of this nature that we held the report of the meeting of the Catholic Club and the remarks of the Bishop of Marquette over from last week's issue in order that there might be no question as to the facts. We prefer to give them in the words of one of the secretaries, to whom we have applied for exact information:

"On the day before the Board meeting, Bishop Knight sent a telegram addressed to Mr. Wood. Mr. Wood sent it to Mr. Clark (the recording secretary) the following morning. Mr. Clark filed it with other communications to read to the Board, placing it first on the list. He did not himself read it over with particular care, and while he recognized that it was of importance it did not occur to him that it was a communication that the Board should be *forced* to hear, whether it wished to or not. At the close of the five hours' debate on the Panama matter, the President announced that there were certain communications to be read bearing on the subject. Mr. Clark arose with them in his hands, presenting them to the Board and offering to read them. Someone asked whom they were from, and Mr. Clark was about to read the list which he had prepared stating their authorship and their contents. He was interrupted by another member of the Board who insisted that they had no time, and were prepared to vote. Nobody demurred, or asked for the reading, and Mr. Clark, overruled and silenced, sat down. A word from any member would have brought them out."

In what criticism we have to offer we desire to be very guarded indeed.

Bishop Knight had a *right* to be heard on the subject. No one in the Missions House was entitled to deny him the right. He was not asking a favor of them.

The duty of those through whose hands the telegram passed was not a passive or a negative duty. It was a positive duty to read that telegram to the Board before it had determined upon its action. We do not forget that it was received on a very busy day, but we cannot deem that fact a sufficient excuse for what transpired. Neither was "the close of the five hours' debate" the time to offer the information that should have materially governed the debate itself. As the telegram was not addressed to the recording secretary, so the responsibility for not reading it must not be laid upon his shoulders.

Yet it does not follow that there was a deliberate intent to suppress Bishop Knight's view, grave as the fact of its actual suppression is. We are informed that among the other papers in the hands of the recording secretary, which were not read, was a telegram from Bishop Brent heartily supporting the Panama Congress. No one had so strong a right to be heard as the Bishop into whose jurisdiction other Bishops were about to be intruded and who had a peculiar right to have his protest heard—not at the close but at the beginning of the five hours' debate. But it was also a wrong to Bishop Brent to refuse him a hearing. When a Bishop goes to the trouble and expense of cabling from Manila to New York there is a fair presumption that he has something to say. Those officials who knew of that telegram and did not call for its reading were, in our judgment, only less censurable than they were in the former matter. Yet it should be noticed that the telegram from the Bishop who commended was equally ignored with that of the Bishop who condemned the action about to be taken. What was the source or tenor of the other communications which the Board declined to hear we are not informed. The right of petition is evidently not recognized by the Board. We strongly suspect that at least the Bishops of the Church, and such others

as care to maintain the dignity of the episcopate, will feel that when a Bishop communicates by telegraph with the missionary authorities, upon official business, he is not acting upon sufferance that may be denied him, but is demanding as a *right* that his telegram shall be presented *and read.*

We do not wish to make too much of this incident, but if it had been a plain mistake, due to some misunderstanding, it was such bad judgment to say nothing about it afterward, to make no explanation or apology, that one is simply dismayed at the character of the discretion that was exercised; particularly as it comes at the end of a chain of happenings that have been seriously criticised.

The most unpleasant task that devolves upon THE LIVING CHURCH is that of being so frequent a critic of the management of an office that can only do its work adequately if it can command the confidence of the Church.

WHY are Americans such conspicuous law breakers?

Some figures produced by the Chicago *Herald* suggest an answer:

The Penalty of Lawbreaking

"During the last eight months 6,556 burglaries were reported to the Chicago police. Of course that doesn't mean an equal number of burglars employed. Quite possibly the number of burglars was about equal to the 874 persons arrested on charges of burglary in the seven months ended November 1st.

"At first that looks like a good record—over four 'catches' a day. But when we read about what happened afterward we find ourselves humming a 'Ten Little Burglars' version of the old nursery rhyme. Put in similar form without rhyme here it is:

"We start with 874 alleged burglars. The Municipal Court discharged 331 for lack of evidence; and then there were 543.

"The grand jury refused to indict 114; and then there were 429.

"Twenty-six jumped their bonds; and then there were 403.

"The Criminal Court discharged 114; and there were 289.

"Eighty-seven were paroled; and then there were 202.

"With 6,556 burglaries reported and 874 arrests for burglary, just 202 burglars were punished, more or less. How many of the 202 imprisoned, in jail (18), in the bridewell (92), in reformatories (34), in penitentiaries (58), have been paroled or pardoned records at hand do not show.

"Burglary does not seem to be a particularly hazardous occupation in Chicago. The chances of being even accused of a reported burglary are five in thirty-eight. The chance of being imprisoned is one in thirty-three.

"'When the energetic burglar's not a-burgling' he may 'love to hear the little brook a'gurgling,' and so on. But there seems no good reason in the hazards of his occupation in Chicago why he should be so unthrifty.

"His chance of being punished is about half that of meeting with physical injury in going about your own house. According to the casualty companies that is about one in eighteen. They could insure burglars against conviction at lower rates."

THREE new appeals have come to us from the War Relief Clearing House for France and Her Allies. One asks for hand tools and games with which the crippled soldiers may be diverted during their long-continued convalescence. Playing cards are not desired.

Appeals for Relief

The second request is in connection with the information that more than twenty thousand children, women, and old men, civilian prisoners being returned from Germany, are just arriving in France, of whom five thousand are insane and five thousand tubercular. Conditions are appalling and clothing is needed immediately. It is requested that clothing, clean and in good repair, be sent from this country.

And the third appeal is for assistance for about seven thousand children, from infancy to about fourteen, who are being cared for in and about Paris by various societies whose funds are utterly inadequate to provide for them. The information states that an equal number is in similar condition in the city of Rheims. Many of these are orphans, others have been separated from their parents in the grave difficulties of the past year, while many have lost their identity altogether. Money and articles of clothing are needed for these also.

Response to this appeal may be made by sending packages addressed to the War Relief Clearing House, 150 Bank street, New York City. These should be prepaid to New York, but will be sent free of expense from that port. Money contributions should be sent either to the Executive Secretary of the same organization at 15 Broad street, New York, or, if they be intended for distribution through the American Church in Paris, should be sent to THE LIVING CHURCH WAR RELIEF FUND, Milwaukee, Wis., marked for Paris.

A PLEASING feature in the acknowledgments this week for THE LIVING CHURCH WAR RELIEF FUND is a contribution of one pound from a correspondent in East Grinstead, England, for the relief work of Archdeacon Nies in Munich. Our correspondent writes:

War Relief Fund

"All of Archdeacon Nies' reports of his work on the continent have been very interesting, and his account in the number for October 2nd of the help he is able to give the English draws out my warm gratitude."

And well it may. We cannot fail to contrast this pleasant note from England with two or three others received from American partisans who ordered their papers discontinued because the publication of Archdeacon Nies' Munich letters was deemed sufficient evidence of the "pro-German" sympathies of THE LIVING CHURCH; one correspondent adding with a charming naivete of which he was unconscious in his partisan zeal, "I never read them"! Which are good illustrations of that which is written in the editorial leader in this issue.

We venture to say that if English readers will communicate to this office any services that can properly be rendered by our American churches and clergy in Germany (situated in Munich and in Dresden), having recollection of those limitations through German requirements and through American neutrality which these will scrupulously and properly be observed, it will be a pleasure to these representatives of the American Church to serve them. Any applications of this sort should be addressed to the editor of THE LIVING CHURCH, in Milwaukee, not for remailing, but left entirely to the editorial discretion. We shall venture to exercise such discretion and only to transmit any requests that may seem to us to be expedient under all the circumstances. Money can be transmitted without difficulty through THE LIVING CHURCH WAR RELIEF FUND.

The following is the list of receipts for that fund for the week ending Monday, December 27th:

S. L. D., Milwaukee	$ 5.00
H. A. Alden, Arlington Heights, Mass.	1.00
Trinity Church, Seneca Falls, N. Y.	13.50
A reader, Lynn, Mass.	5.00
M. R. F. T.	2.00
Miss Alice C. Webster, Bay City, Mich.	10.00
Maryland Churchwoman	5.00
Offering at a Chautauqua, Wyoming	6.51
Mrs. J. A. Slamm, Seattle, Wash.	2.50
A Churchwoman, Brimfield, Ill.	2.00
St. John's Sunday School, Auburn, N. Y.	2.00
A boy of St. Mary's Church, Hamilton, Philadelphia	1.00
SS. Michael and All Angels' Sunday School, Fond du Lac, Wis.	2.00
In Memory Rev. Frederick Waldo Barker	5.00
Christmas remembrance	3.00
M. F. M., Milwaukee*	5.00
Francis Le Baron Drake, Pontiac, Mich.*	5.00
Christ Church, Exeter, N. H.*	8.87
Mrs. Albert G. Cason, Everett, Mass.*	2.00
Rev. John S. Douglas, Huntington, W. Va.*	5.00
Rev. John S. Douglas, Huntington, W. Va.†	5.00
W. T. M.†	20.00
E. Smith, Easton, Pa.†	2.00
In memory Rev. Russell Woodman†	5.00
Western Connecticut‡	5.00
From East Grinstead, England‡ (£1)	4.87
Total for the week	$ 133.25
Previously acknowledged	17,912.86
	$18,046.11

* For relief of Belgians.
† For relief in France.
‡ For relief in Munich.

ANSWERS TO CORRESPONDENTS

W. H. C.—(1) It would require too much space to give here a statement of the treatment of "The Word Protestant" in Mr. Cavanagh's book of that name, nor do we recall what was said of it by reviewers at the time of its publication. Refer to the book.—(2) There is no meaning to the biretta or to the particular mode of wearing it, so far as we know.

PERPLEXED.—A communicant who has abandoned the communion of the Church and desires to return should go to the rector and ask to be received back. He never lost the right to communicate and need only express his penitence for his act of schism.

F. E.—The American Church Building Fund Commission (office 281 Fourth avenue, New York) assists in the building of rectories under some circumstances.

O CROOKED PATHS! Woe to the audacious soul, which hoped, by forsaking Thee, to gain some better thing! Turned it hath, and turned again, upon back, sides, and belly, yet all was painful; and Thou alone rest. And behold, Thou art at hand, and deliverest us from our wretched wanderings, and placest us in Thy way, and dost comfort us, and say, "Run, I will carry yeu; yea, I will bring you through; there also will I carry you."—*St. Augustine.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus

IN the December *Atlantic*, Mr. W. L. George, an English "feminist" (whatever that word may mean) has an amusing article entitled "Notes on the Intelligence of Woman." I do not find Mr. George listed in "Who's Who," or any other convenient reference volume, so I can not ascertain anything about his educational opportunities. But, since he writes vigorous and correct English, he must have had some schooling somewhere: so a statement with which he opens his essay is all the more inexcusable:

"I seem to remember that in the Middle Ages an Œcumenical Council denied her [woman] a soul. I forget the result, but it never occurred to the council to discuss whether man had a soul, possibly because its members were all men."

Mr. George avoids positive affirmation in the first sentence, but assumes it in the second. What he "seems to remember" has become for him an historic fact. And yet, for all his desire to involve the Mediaeval Church in blind obscurantism, it is hardly necessary to say to intelligent readers that actually he remembers nothing of the sort, for the best of all possible reasons. There were no "œcumenical councils" in the Middle Ages. But let that pass as an incidental blunder. No council of the Christian Church, œcumenical, provincial, national, diocesan, parochial, from Nicæa to the annual parish meeting last Easter, ever "denied woman a soul." And the *Atlantic* ought to be more careful about allowing loosely slanderous statements like this to appear in its usually respectable pages. To malign a society is as grave an offense as to slander an individual. Were I to write here: "I seem to remember that the feminists of England once upon a time agreed to abolish morality and religion," I should be justly accused of gross and wicked misrepresentation. Yet I could quote Mr. George's own remarks, "Most people practise a religion because they are too cowardly to face the idea of annihilation," as partly justifying such a charge; and if I went on further to instance his definition of intellect, I should somewhat strengthen my case: "Intellect is seeing life sanely and seeing it whole, without much pity, without love; seeing life as separate from man, whose pains and delights are only phenomena; seeing love as a reaction to certain stimuli."

As a matter of fact, I do not make any such absurd accusation on the warrant of Mr. George's utterances; for this single article shows him so lacking in mental acumen as not to be worth taking seriously; *e. g.*, he instances the use of the word "pervert" (with regard to one who had left the Church of England for the Church of Rome), by a woman, as evidence of confusion of words; whereas, it was plainly a matter of polemics, not of terminology, and merely meant that she did not approve the change. He contemns one woman as illogical because, discussing war and peace, "she refuses to face the fact that if nobody offered any resistance nobody would be killed." When did this proposition pass from the region of speculation into the realm of "fact"? And, by way of crowning example of feminine intellectual infirmity, Mr. George gives this:

"With the object of entertaining an elderly lady, who is an invalid, I explain, *in response to her own request*, the case that Germany makes for having declared war. She asks one or two questions, and then suddenly interrupts me to ask what I have been doing with myself lately in the evenings."

I don't wonder that she did, poor lady. Even the weather would have been more entertaining as a topic than Mr. George explaining Germany's case. But that obvious explanation of her interruption never occurs to him. I forbear further quotations; but the article is worth reading as a horrible example, at least.

SPEAKING OF THE *Atlantic*, do read the altogether delightful series of letters from a Presbyterian missionary in Africa, Jean Kenyon Mackenzie, published under the title, "Black Sheep." They are entrancing and inspiring, worthy a place beside Dan Crawford's "Thinking Black," and Bishop Patteson's letters from Melanesia, and with an exquisitely sure literary touch, all the more delicious because quite effortless. They would make splendid reading for a Woman's Auxiliary meeting.

HOW GOOD is this by Meredith Nicholson:

"A RHYME OF LITTLE GIRLS

"Prithee, tell me, don't you think
Little girls are dearest,
With their cheeks of tempting pink,
And their eyes the clearest?
Don't you know that they are best
And, of all, the loveliest?

"Of all girls with roguish ways
They are surely truest;
Sunshine gleams through all their days,
They see skies the bluest,
And they wear a diadem
Summer has bestowed on them.

"Lydia doesn't care a cent
For the newest dances;
She is not on flirting bent,
Has no killing glances.
But without the slightest art
She has captured many a heart.

"Older sisters cut you dead,
Little sisters never;
They don't giggle when they've said
Something very clever—
They just get behind a chair,
Frowning, smiling at you there.

"Florence, Lydia, Margaret,
Or a gentle Mary,
They form friendships that, once set,
Never more can vary—
Staunch young friends they are and true.
Always clinging close to you.

"Buds must into blossoms blow,
(Morn so early leaves us!)
Maids must into women grow,
(There's the thing that grieves us!)
Psyche knots of flying curls,
That's good-by to little girls!"

SOMEONE writes from a western parish of a Confirmation class pronounced ready to receive that Apostolic rite when all could answer correctly the question, "What did the children say to Elisha when he was on his way to Bethel?" After the visitation, the defects of instruction were remedied by "a pot-luck supper to make them feel at home in the Church."

This reminds me of a dear old priest (whose type has almost disappeared) to whom a young Protestant lady came seeking Confirmation. "Quite right, dear Miss Harriet," said he. "Now remember always to take off your gloves when you come to the Communion." Excellent instruction, as far as it goes; but hardly sufficient, though it was all she received! No wonder we have so many lax, so many disloyal Churchmen.

THIS IS from the Rev. T. H. Hickey, a well-known Roman Catholic priest of New York City:

"There should be no such thing as a latchkey for the younger generation. If girls and boys knew they must ring the bell upon their return home, and that there would be an angry parent waiting up for them, they would make it their business to be home early. Here in New York I have seen little girls and boys as young as twelve years of age, with their own latchkey.

"I am tired speaking to mothers about the necessity of guarding their daughters. I have seen many girls from this parish visiting road houses, and I have reprimanded them severely. The crisis has come. Liquor is the cause of nine-tenths of the trouble in the home, and unless its use is forbidden we can never hope for any better results."

BISHOP OF OXFORD ON INTELLECTUAL AND MORAL LIBERTY

Discusses Moral Foundations of Churchmanship

CONSECRATION OF FOURTH BISHOP OF NEWCASTLE

The Living Church News Bureau
London, December 11, 1915

IN the course of lectures at St. Martin's-in-the-Fields under the heading, "Our Place in Christendom," the Bishop of Oxford has spoken on the subject of Intellectual and Moral Liberty.

He began by pointing out that in the New Testament there is a splendid ideal of intellectual and moral liberty which rises far above false sacerdotalism; which is totally free from obscurantism; which has the most genuine respect for individuality; which would have all members of Christ take their share in the affairs of the Church; which lays its main stress on the moral claim in Christ, and assurance that one who willeth to do the will of God will know of the doctrine. And there is in the world a lower kind of Christianity which does in the main reverse these maxims and principles of liberty, and runs to a lower type of sacerdotalism. And there is another lower kind of Christianity in which the claim of membership is so relaxed that mere individualism becomes rampant and liberty becomes the license to think and do as you please. The true ideal of Christian liberty is possible only when the standard of Christian membership is maintained at a very high level. The moral demand of Christianity is possible only for the really converted, who have really taken up the service of Christ and who really desire to be active members of His Mystical Body in the cause of His truth and righteousness. And in its intellectual aspect the ideal of Christian liberty is possible only where entrance into the full privileges of the Body of Christ means a conscious and thorough acceptance of the rule of faith or Word of God, the common creed of truths and facts, and it is frankly recognized that on this basis alone the fabric of Christian thought can be raised. From the point of view of this ideal of Christian liberty, the Bishop of Oxford sees in the Church of England a body which has sinned deeply, but still has granted her by God a great opportunity. The English Church has deeply participated in the sins or misdirections of energy which have degraded the ideal of Christian liberty. In two respects particularly: (1) By its identification of Church and State, by confusing Church privileges and functions with those of the State, and by tolerating a conversion of State authority into tyranny. That is, in the main, an error of the past. But the other error is still dominant. It is that of "cheapening" Church membership; of making it cost nothing. It is that of subjecting the catechumen to no testing discipline. And the real doctrinal impress of the Catholic Faith has been so slight and negligible on the laity, and perhaps even on the clergy, that individualism in thought has "broken down the coherence of the Faith." But in spite of all this, the Bishop still would claim that the New Testament ideal of intellectual and moral liberty is nowhere better represented than in the "intentions" of the Church's Prayer Book. There is but one thing which we must do, he said, if we would realize the ideal, and that is *prefer reality to numbers.* He considered that the current practice of baptizing infants indiscriminately has produced "disastrous results." The Christian ceremonies of initiation into Christ's Body the Church embody a profound moral claim. And the Prayer Book would have us live all through our days as under the sense of a moral and social law, which finds expression in the Catechism and Rubrics and Exhortations as well as in the Commination service. All this is quite compatible with a changed relation to civil society. Intellectually, also, the Prayer Book is true to the New Testament ideal of liberty. There is in it sacerdotalism, but not the false kind. The Church would insist that every Christian is to be encouraged to "test all things." On the other hand, there is no doubt at all that the Church would take its stand as firmly as possible on the ancient Creed, and with St. Paul and St. John would "allow no tampering with the foundation." We have not made, the Bishop said, the best of our heritage.

Consecration of Bishop of Newcastle

On the Feast of St. Andrew the Ven. Herbert Louis Wild, late Archdeacon of Nottingham, was consecrated Bishop of Newcastle (the fourth in succession) at York Minster. The Archbishop of York was the celebrant, and the consecrators, besides the Metropolitan, comprised eight diocesan Bishops, five Bishops Suffragan, and two Assistant Bishops. The Cathedral Church of Newcastle was represented by Canon Gough (vicar of Newcastle). The Dean of St. Paul's preached the sermon.

The day was coming, Dr. Inge said, when all our national institutions must pass through the fire. Those false opinions, those national delusions, which caused such a mysterious amount of suffering as the result of errors, intellectual rather than moral, would be revealed in their unsoundness. But our true national heritage, the spirit of our race, would remain. Let us not talk, as our opponents did, of having God on our side; let us rather see to it that we were on God's side, and let our Captain use us as He will. The Dean proceeded to speak of the future of the Church of England. He was not one of those who make light of our divisions.

"They are not superficial divisions, they are very deep and dangerous cleavages. They rest on profoundly different views about the character of God Himself and the laws by which the world is governed."

Nor did he see any likelihood of these divergencies being less strongly felt than they are now. It would require all the statesmanship of our ecclesiastical rulers to avert disruption in the twentieth century. It might be only in the most sacred moment of our private communion with God that unity would be reached. Could they not at least try to make that deepening of personal religion which they hoped was coming, the bond of union for all Churchmen? In conclusion, the Dean said that those who knew the new Bishop of Newcastle knew he would not be unequal to his great responsibilities; but he pleaded for loyal coöperation on the part of the clergy. Although the new Bishop was going to his new position at a time of great anxiety, was it not also a time of great and unparalleled opportunity?

"The England of 1917 would be seething with new ideals and interests," said Dr. Inge, "and glowing with new and high seriousness. It would need the panoply of God, because it had seen the powers of hell face to face."

The degree of Doctor of Divinity by diploma has been conferred upon the new Bishop of Newcastle by the authorities at Oxford. His enthronement will take place on December 14th.

Archbishop on Religious Education

The Archbishop of York has recently preached at a service attended by members of the teaching profession held in Manchester Cathedral. He knows well, he said, the place which our universities and the older public schools and secondary schools have taken in the war. But there was an even greater service which the universities and schools can render to the nation—that of passing on to the children all those lessons of faith and fellowship and service and sacrifice which are being taught at this moving time. The Archbishop reminded the congregation how important it was those higher ideals should be impressed upon the boys and girls who would form the next generation:

"We of this generation were not likely to forget the lesson of the war. Our lives could never be quite the same. Again we would have to face the burden of huge and anxious social and commercial problems. But the boys and girls of to-day would be the citizens of to-morrow. They would have the responsibility of carrying on the country after the war had passed, they must be taught to place duties before rights, principles before pleasures, country before class or party."

He hoped that when the war was over religious education would no longer be the field of controversy but that of most anxious and willing coöperation. They desired that their religion should reflect "not the cautious neutrality of the State, but rather the wholehearted conviction of a believing and witnessing Church."

Prayers for the Dead

A remarkable indication of the change of mind which has come over many Protestants during this war, in respect of Prayer for the Faithful Departed, has been afforded by the discussion on "Prayers for the Dead" at a recent meeting of the Liverpool Christian Conference.

The Conference is said to have been established some years ago as a means of interchange of views between Catholics and Protestants. The Conference, as usual, was under the presidency of Sir Edward Russell, the well-known editor of the Liverpool *Daily Post.* The Rev. S. F. Leadley Brown, who opened the discussion, gave a careful statement of the Catholic doctrine on the state of the faithful departed, and dealt with the familiar Protestant objections. Mr. George Wise, who for many years has been one of the most pugnacious of Liverpool Protestants and the conductor of a huge Sunday school class of his own of lads and men, was for not troubling about the destiny of those who fall in the war—"pray for them as they enter battle and leave the rest to God," he said. Canon Harford said the true question was, Why should they stop praying because the physical accident of death had taken place? The secretary of the Conference read a letter from a Welsh Calvinistic Methodist preacher who said, "Hundreds of Welsh Methodists—strong Protestants of the Puritan type—are praying for the dead." In summing up the discussion, Sir Edward Russell, who represents a curious mixture of Protestant Evangelicalism and Latitudinarianism, admitted that in his view there was nothing unwholesome, erroneous, or misleading in prayers for the dead.

Bishop of London Circulates a Letter

The Bishop of London has addressed a circular letter to the clergy of his diocese on how best to utilize for spiritual purposes the days which the Archbishops have appointed to be set apart at the close and beginning of the year for penitence and worship and intercession in connection with the war.

The leading notes of each day must be emphasized: December

31st, Repentance; January 1st, Preparation; January 2nd, Holy Communion and Intercession. On January 1st there should be a real attempt to make all in the parish understand that the Prayer Book outlines a "sacramental religion"; and that the Church does not vaguely cry, "Come to Jesus," but "Come to Him by the way laid down by the Church": (a) *Baptism*; (b) *Confirmation*; (c) *Sacramental Communion*. The fact of the matter is, he says, that the time has passed for vague emotionalism to masquerade any longer in the place of definite Christianity; the war has done many things for us already, and this has been the first discovery of the trenches. Let us pass into the new year, adds the Bishop, with a new hold upon the old religion.

Death of Father Maxwell

The Lord has been pleased to call into His fuller Presence the soul of our dear brother Father Maxwell, Superior-General of the Society of St. John the Evangelist, who passed away Saturday, the 4th inst., at the Central Mission House of the Society in Cowley St. John, Oxford.

Father Maxwell was elected to the office of Superior General, in succession to Father Page, who had succeeded Father Benson, the venerated founder of this religious community. He was educated at Westminster and Oriel College, Oxford; was prepared for the priesthood at Cuddesdon; and was ordained in 1881 with a title to Wantage parish church under Dr. Butler, who was afterwards Dean of Lincoln. He subsequently became chaplain of St. Mary's Home and later sub-warden of the Community of the Sisters of St. Mary the Virgin, Wantage, until he joined the Oxford Fathers. He was a particularly strong all round man, winning and lovable, and deeply consecrated to the religious vocation; and his sudden taking off in his prime of life must be, humanly speaking, a very great loss to his own community and also to others to whom he had proved so helpful. The Lord grant unto him refreshment, light, and peace!

J. G. HALL.

CHRISTMAS, 1915

Now again the Year is dying,
And the Heart of man is crying,
Burdened, puzzled, and war-blinded in its sin;
And again comes Christmas, laying
Its warm hand upon us, saying,
"Is there any room for Jesus in the inn?"

"Once I came," our Lord is pleading,
"And the blind world, little heeding,
Gave Me scant and stinted welcome in a stall,
Gave Me scorning, gave Me sighing,
Reared a Cross, and mocked Me, dying,
Which I made a Sign of Saving for them all.

"And now, after years of waiting,
Will you still, by war and hating,
Keep Me standing at your doorway barred by Sin?
By your wrongs to one another,
You are wounding Me, your Brother;
Is there any room for Jesus in the inn?"

We shall find a Christmas blessing,
If Humanity, confessing
With contrite and honest sorrow all its sin,
Says: "Thy Church, O Master, leading,
By Thy Cross and Passion pleading,
We will make room for Jesus in the inn!"

CARROLL LUND BATES.

DECEMBER THIRTY-FIRST

And home at last to his lonely dwelling
Time comes tottering, old and gray—
Time who, only the other day,
Flew so fast there was no foretelling

He, in spite of his fierce rebelling,
Beaten and bruis'd would be brought to bay;
And home at last to his lonely dwelling,
Time comes tottering, old and gray.

Still with hope in his bosom welling,
He takes the hand of a child to-day,
And lower leans till, his ills compelling,
Yields to youth a new year's relay;
And home at last to his lonely dwelling
Time comes tottering, old and gray.

BENJAMIN FRANCIS MUSSER.

MEANTIME, let us suffer in silence and be trodden under foot, reproached for our faith in Jesus Christ; well content if our disgrace has the effect of promoting His glory.—*Fénelon.*

CHRISTMAS IN NEW YORK

Day Ends with Heavy Storm

BISHOPS PUBLISH NEW VISITATION LIST

New York Office of The Living Church
11 West 45th St.
New York, December 27, 1915

EXTRAORDINARY plans were made this year to bring the Christmas spirit into the lives of the thousands in hospitals, asylums, and places of restraint. Great quantities of gifts were prepared and sent to the poor and afflicted at home and abroad. The immense number of Christmas greetings and holiday packages forwarded by the New York post office was record breaking.

Toward the close of the week the weather in and about Greater New York was threatening; in some places there were slight rains. Early Christmas morning was exceedingly threatening. Nevertheless, good attendance at Church services was generally reported. There was heavy rain about midnight. Early in the day after Christmas strange meteorological phenomena for this latitude and time of the year awakened and startled the sleepers. A thunder and lightning storm broke before six o'clock. There was a heavy rainfall with violent winds and a snowstorm following, causing at least four deaths, injuring many persons, and doing great property damage.

This unseasonable storm seriously diminished attendance at the morning services. Sunshine came before mid-day and congregations were larger at later services, although the cold wind continued. It was a memorable First Sunday after Christmas!

Christmas at St. Luke's

At St. Luke's Church, the Rev. G. Ashton Oldham, rector, the Christmas services began with a midnight Eucharist on Christmas Eve. This service, which has now become traditional at St. Luke's, is perhaps, the most popular service of the entire year as well as one of the most spiritually beautiful and helpful. It is preceded by a carol service at 11 P. M., at which some of the choicest ancient and modern carols are rendered by the choir, ample opportunity also being given the congregation to participate in the singing of the more familiar carols and Christmas hymns. A half hour thus spent so intensifies and unifies the Christmas thought that it results in a spiritual atmosphere that can almost be felt. At 11:30 the Eucharist begins, allowing suitable opportunity for non-communicants to withdraw, and the service and brief address are so timed that the Sacrament is received shortly after midnight. Since its inception about five years ago this service has grown in popularity until now persons come from far and near and from four to five hundred communications are made. Not only tradition, but all the tender and beautiful associations of the occasion seem to indicate that this is a far more appropriate and spiritually helpful time for a midnight service than is New Year's Eve.

New Visitation List

The semi-annual Visitation List, covering the period from the first of January to the end of June, 1916, has been published by the Bishops. Altogether there are 127 separate appointments. Of course it is to be understood that this list is supplemented from time to time and a considerable increase in the number of engagements invariably is made to such lists. Many committee meetings, boards of trustees' meetings, and other like occasions requiring the time and attention of the Bishops are not included in these lists of appointments.

Besides the usual Confirmation services indicated, several extraordinary events may be noted. On Sunday afternoon, January 9th, the chapel of the Good Shepherd, Wakefield, will be dedicated. The Brotherhood of St. Andrew will have a special meeting on Septuagesima Sunday afternoon, at St. John's Church, Yonkers. The usual Washington's birthday service and conference of the Brotherhood will be held at the Cathedral and Synod Hall on Tuesday, February 22nd. The Trinity ordinations will be held in the Cathedral on Trinity Sunday, June 18th. On Friday, June 24th, St. John's Church, Monticello, will celebrate its centenary.

In the prefatory letter the Bishops make request that notice be given to the congregations that the offerings upon the occasion of the Bishop's visit are asked for Church extension in the diocese of New York. The term "Church extension," it is explained, does not mean "diocesan missions," but does mean the support of the *forward movement* in the diocese beyond the present limits of its missionary work.

Dedicatory Services

A handsome bronze drinking fountain was recently presented to the Seamen's Church Institute by the National Society of United States Daughters of 1812, state of New York. The dedicatory services were held in the chapel of Our Saviour. Mrs. William Gerry Slade, president of the society, made the presentation. The gift was accepted by Mr. Edmund L. Baylies, president of the institute, who remarked that it was peculiarly fitting that this organization should

be thus connected with the Institute for Seamen. The war of 1812 was essentially a naval war, and it was natural that its daughters should have thought for the men of the sea. He briefly touched upon the various departments and activities of the institute, and expressed the belief that the fountain would be of great benefit not only to the seamen stopping in the building but also to the great army of men along the water-front.

The Rev. Dr. Archibald R. Mansfield, superintendent, pronounced the dedicatory sentence and recited several prayers.

The Rev. Dr. George R. Van De Water made the dedicatory address, commenting upon the two organizations, donor and recipient. In speaking of the tremendous scope of the institute work, he expressed the belief that there was nothing a seaman could ask for in this building which he could not get, except what was bad for him. Touching briefly upon the need for more fountains and fewer saloons, he spoke upon the practical side of intemperance. Business men, he declared, are actuated by sense, not sentiment. It is sense which refuses a railroad engineer who drinks, and sense which puts restrictions upon the habits of sea captains. In closing, he referred to the collect for peace, used in the service, and said that patriotism is as real as religion, and that there have been times in the history of our country when it was our righteous duty to fight for peace.

When presenting the fountain, Mrs. Slade gave a resume of the work of the Daughters of 1812, in promoting practical patriotism. During the past six months the association has erected a monument to mark the grave of Noah Brown, a patriot of 1812, in the Marble cemetery (in the heart of the East Side). In the same period, subscriptions have been made to the Blue Cross (the British society caring for horses suffering through the war) and to the Montenegrin relief.

There was a large attendance of members of the society. The group of seamen present filled half the spacious chapel.

A New Coöperative Committee

Ten societies interested in the reclamation of boys and girls who have fallen into the hands of the law have formed themselves into the coöperative committee of Big Brother and Big Sister organizations of Greater New York. In the hope of securing better results, several conferences of representatives of the different societies have been held recently in the new children's court, 137 East Twenty-second street. Each member of all the societies volunteers to take charge of at least one boy or girl, and by counsel and encouragement to lead him or her to the understanding of the better things of life. The new organization will standardize work, and prevent duplication of effort. There will be constant interchange of ideas as to methods of work and the results of policies.

The chairman is Ernest K. Coulter, superintendent of the Society for the Prevention of Cruelty to Children and founder of the Big Brothers. The other officers are Justice Morgan M. L. Ryan of the children's court, first vice-chairman; Mrs. Sidney E. Borg, second vice-chairman; Miss Gertrude Grass, secretary-treasurer. The executive committee consists of Alexander Kaminsky, chairman; Clyde W. Oswald, Mrs. R. S. Blaikie, R. C. Sheldon, Harry W. Newburger, formerly third deputy police commissioner; Dennis A. Lambert, and Mrs. Ralph D. Helmer.

The organizations represent work among various races and creeds brought together under a central coöperative plan.

A Survey

The Demonstration School Committee is taking part in an interdenominational survey, undertaken by Protestants, Roman Catholics, and Jews, of the district where it is located, between One Hundred and Sixteenth and One Hundred and Thirty-eighth streets, the Hudson river and Eighth avenue, to ascertain the number of churched and unchurched children, with a view to bringing all the unchurched children into relations with some church. It has been roughly estimated that there are in this district at least 2,000 children who are receiving no instruction whatsoever in religious matters. Though the survey is not yet completed, a canvass of one block alone showed 311 churched and 115 unchurched children. Parish visitors and lay committees of the churches concerned are following up all cases as fast as possible.

Anglican and Eastern Association

On Thursday, December 16th, there was held in the vestry rooms of Trinity parish a meeting of the American branch of the Anglican and Eastern Association, at which was organized the chapter for the Province of New York and New Jersey. The Bishop of New Jersey was elected chairman. Mr. Charles K. Farrington of New Jersey (Orange), was elected treasurer, and the Rev. Dr. Lowndes secretary. On the same day, there was a meeting in Harrisburg, Pa., at which was formed the chapter for the Province of Washington, the Bishop of Harrisburg being elected chairman, and the Rev. Dr. Emhardt of Newtown, Pa., secretary.

LET THOSE who are inclined to think at all highly of themselves commence writing a short memoir, or account of all their doings which have at all benefited mankind. If the perusal of that does not serve to humble them, let them ask somebody else to supply the list, and then peruse *that;* and finally let them contrast their opportunities of doing good with the good they *have* done. The result will not always be found gratifying.—*Green.*

THE BIBLE AND THE APOCRYPHA

Dr. Gates Urges That They Be No Longer Separate

New York Office of The Living Church
11 West 45th St.
New York, December 27, 1915

AT the popular vesper service on the Second Sunday in Advent in the chapel of the Intercession, Trinity parish, the Rev. Dr. Milo H. Gates, vicar, gave sound Church teaching about the place of the Apocrypha in the Holy Bible. He deplored the fact that so many thousands of the Holy Scriptures are published every year by Bible societies, here and abroad, in which the Apocrypha is omitted.

As expected, the well-known and outworn stock of sectarian replies was printed in the daily press. On the following Sunday Dr. Gates made his convincing rebuttal.

In the following week an editorial appeared in the New York *Tribune,* which is worthy of further publication. It is headed "The Apocryphal Books," and reads as follows:

"There is nothing unreasonable in Dr. Gates' appeal to the Bible societies. Why, indeed, should modern readers be deprived of the excellent matter that is in the Apocryphal books of the Old Testament? Yet for putting this simple question Dr. Gates has been denounced—if that is the word—as a High Churchman. What his Protestant critic means is not wholly clear, for, as Dr. Gates justly replies, he is only asking for the Bible that the great reformers knew, the Bible of Luther, of Cranmer, of Coverdale, and the rest. Surely Coverdale was the first editor even to segregate the questionable books.

"The books of the Apocrypha are occasionally glanced at in the New Testament and passages from them are still read in the Anglican churches; not, indeed, to establish doctrine, but 'for example of life and instruction of manners.' Hence there is little meaning in the explanation offered by the president of the American Bible Society, that its policy is 'in historic accord with the principles of Protestantism.' The principle is not obvious, provided it be understood that in point of doctrine the books are not to be held in the same estimation as the canonical Scriptures.

"On historic grounds it is likewise impossible to justify the omission, since the books are to be found in the great majority of the older editions of the Bible. It may be observed, however, that the American Bible Society is only following the example of the British and Foreign Bible Society, which ruled out the Apocrypha nearly ninety years ago."

SPIRITED ADDRESSES BEFORE NEW YORK CATHOLIC CLUB

ONE hundred and twenty-three clergymen accepted invitations to a luncheon of the Catholic Club of New York at the City Club rooms on Tuesday, December 14th, and some very spirited addresses on topics of the day were delivered after the luncheon. The Rev. John S. Miller presided. A paper read by the Rev. Professor Francis J. Hall, D.D., on the subject of The Nature of the Church will shortly appear in these columns, and need not, therefore, be treated in condensed form here.

The first speaker was the Bishop of Marquette, who was frequently applauded. He read the telegram of Bishop Knight to the Board of Missions sent on October 25th and not read at the Board meeting of the next day. The telegram with the circumstances relating to it are printed in the editorial pages of this issue. Bishop Williams declared that coming, as it did, from the Bishop in charge of our work in Panama it was of paramount importance and should have been read at the meeting of the Board. The Rev. Dr. Manning, who was received with great applause, gave the objections which he had raised before the Board of Missions to participation in the Panama Congress.

The Bishop of New Jersey spoke of his position as an American citizen and as a member of the Catholic Church—an American Catholic—not a Roman Catholic, for he did not believe that the Church should be governed by a curia, either in Rome or in New York.

Dean Robbins and the Rev. S. P. Delany, D.D., also made spirited addresses.

At the conclusion of the meeting a committee was appointed to consider the advisability of conducting lectures and other methods for extending and defending the Church. The chair appointed the Rev. Dr. Jenks, the Rev. Horace R. Fell, and the Rev. Wm. H. A. Hall as such committee.

CHRISTMAS AND NEW YEAR'S IN BOSTON

Observances of the Season

A PERMANENT COMMITTEE OF LAYMEN'S MISSIONARY MOVEMENT

The Living Church News Bureau
Boston, December 27, 1915

IN the service kalendar of Trinity Church for the last week in Advent, the Rev. Dr. Mann writes: "'The time draws near the Birth of Christ.' No sadder Christmas, I suppose, has dawned upon the Christian world in many centuries. The ordinary joys of Christmastide, the family reunions, the feasting and the merry-making, must all be overshadowed for us by the thought of the immense misery and sorrow which are weighing down the greater part of the Christian world. But the great central joy of the festival may be ours, if we will, in yet fuller measure. Surely we all feel that on this coming Christmas Day the one fitting place for all good Christians is the church." He then quotes the following verses of Charles Kingsley, as setting forth our feelings this year:

"It chanced upon the merry, merry Christmas eve
I went sighing past the church across the moorland dreary—
'O! never sin and want and woe this earth will leave,
And the bells but mock the wailing round, they sing so cheery.
How long, O Lord! how long before Thou come again?
Still in cellar, and in garret, and on moorland dreary
The orphans moan, and widows weep, and poor men toil in vain,
Till earth is sick of hope deferred, though Christmas bells be cheery.'

"Then arose a joyous clamour from the wildfowl on the mere,
Beneath the stars, across the snow, like clear bells ringing,
And a voice within cried—Listen!—Christmas carols even here!
Though thou be dumb, yet o'er their work the stars and snows are singing,
Blind! I live, I love, I reign; and all the nations through
With the thunder of My judgments even now are ringing;
Do thou fulfil thy work, but as yon wild fowl do,
Thou wilt hear no less the wailing, yet hear through it angels singing."

"Watch Night" services will be held in various churches on New Year's Eve. At the Cathedral, just after midnight, trumpets and trombones will play old hymn tunes on the porch, after a service within. On January 1, 1910, Dr. Rousmaniere became rector of St. Paul's Church. The anniversary will be observed by the Dean's making a brief address at the Eucharist on New Year's Day, and on Sunday, January 2nd, the subject of his sermon will be "The Ideals of the Cathedral." Another "Day of Devotion" will be observed at the Cathedral on December 31st, the subject for the day being, "Friendship with God." People attending are urged to stay all day and luncheon will be served to all who signify their desire for it.

"Watch Night"

A permanent Boston committee of the Laymen's Missionary Movement was organized recently. Mr. Henry J. Ide, a Churchman, is on the executive committee. The Congregationalists, Baptists, Methodists, Presbyterians, and Universalists are also represented. The principal work of the movement is to be carried on by committees of each denomination, but the general committee is expected to help them to do their work better. The "platform" adopted at this occasion is to cover these "planks": (1) The enlistment of men in Church work in enormously increased numbers; (2) the adoption by each man and each church of a larger and more heroic programme, including service to the whole world; (3) the application of whole-hearted coöperation within a church and between denominations. An every-member canvass, annually and of a very thorough nature, is planned for every church in the Boston district. Some interesting statistics were gathered by the recent laymen's convention here, concerning the eighty-four Church parishes within ten miles of Boston.

Laymen's Missionary Movement

1904		1914
21,800	....Communicants	32,643
$531,022	....Contributions for local expenses	$633,648
58,915	....For Missions and other benevolences	135,778
.46	....Weekly average per member to local church	.37
.05	....Weekly average to benevolences	.08
.51	....Total weekly average	.45

Many encouraging features in parochial life are noted by the Rev. F. W. Fitts of St. John's Church, Roxbury, in his monthly paper. The early Eucharists on Sundays have shown an increase in attendance and communions. On November 21st, at the men's corporate Communion 75 men received the Blessed Sacrament and 55 of them agreed to join the Men's Corporate Communion, promising to receive the Blessed Sacrament on the third Sunday of every month. The faithful work of a probationary chapter of the B. S. A. and the initial steps in forming a branch of the Order of Sir Galahad; the large attendance at the G. F. S. corporate Communion; the activity of the Woman's Auxiliary; the increased interest of parents in the religious education of their children and the high average of attendance of pupils at the Catechism, are all, with others, gladly referred to as among the encouraging signs of healthy parochial life. This parish was greatly saddened on December 7th by the murder of Mrs. Sarah Haynes, a communicant. She was killed as she entered the door of her house, by a man who escaped with her handbag, containing $30, leaving his victim bleeding and dying with a fractured skull. Mrs. Haynes was an English woman, a widow of high character and greatly beloved. She leaves an only son, Charles, and a brother, Patrolman Underhill of Station 5.

St. John's, Roxbury

Numerous friends of Mr. Joseph H. Hunting, for over twelve years the faithful, efficient, courteous, and kindly sexton of the Church of the Advent, took great pleasure in presenting him this Christmas with a handsome gold watch as an expression of their regard. The gift came from the members of the parish guilds and societies, including the choir, for all of them feel sincere affection for the ever dependable sexton.

Church of the Advent

Boston Churchmen are lamenting the death of Sister Theresa, which has just occurred. A fuller notice will be presented in next week's letter, with a brief sketch of her remarkable career.—Helped by a gift of $2,000 from the diocesan Reënforcement Fund, St. Luke's Church, Fall River (Rev. J. A. Furrer, rector), has bought a rectory.

Miscellany

J. H. CABOT.

THE PROPHET

The mantled prophet stands with arms outstretched,
His eyes aflame, his muscles tense as steel,
His words, which reach him from the lips of God,
Break on the ear as breaks the thunderpeal:
"Cease from the path of sin. Turn ye to God.
How will ye rob the poor and wrong the just?
Turn to Jehovah, yet may He forgive.
The Day of God draws near; all flesh is dust!"

The people hear his words but little heed:
The ear is heavy and the heart is dead.
The voice of God in them no echo stirs,
It wakes but anger and a sense of dread:
"Why should we care, is not life good and sweet?
Gold buys its pleasures, fame may come with years,
Love pours its treasures at its loved ones' feet.
Why this stern call to penitence and tears?"

"Nay," cries the prophet, "but the judgment comes:
The Day of God comes as a thief at night.
The Temple that ye trust in shall not save.
Your sole salvation is to love the right.
Then, Ah! Jehovah, if but this ye do
Ye shall return as waters in the spring,
And He, the Lord of Hosts, shall keep you safe,
And round about you arms of mercy fling!

"The Temple shall not save? Jehovah's House?
What words are these we hear this fellow cry?
Cursed be the tongue that speaks this blasphemy.
Stone him to death who dares to speak this lie!
Our sins indeed? He calls us to account,
We who so zealously have served the Lord.
Off with this mad-man, let him die the death,
Who dares to think his ravings are God's word!"

They have their will. The prophet's lips are sealed,
Sin runs its course unheeded, undismayed.
Only the sound of groaning by the wheel,
Only the cry of slave by master flayed,
Only the mother weeping for her child,
Only the husband's cry for his loved wife,
Only such bitter sounds as these rebuke
In justice making sport of human life!

Then, like the lightning, at Jehovah's nod
Falls on the land the naked sword of God!

JOHN H. YATES.

THE KING'S PATHWAY.

It is decked with holly and mistletoe
It is arched with the blue of the sky,
Where brilliant Orion bends the knee,
As the King is passing by,
And over the old earth's crust of snow,
Is thrown a cloth of gold,
In the loom of love it is woven, to keep
The Christ-child from the cold.

CLARA OPHELIA BLAND.

GOD PARDONS many things for a work of pity.—*Manzoni.*

PHILADELPHIA SUFFERS A CHRISTMAS EPIDEMIC

But Other Conditions Make for Inspiring Services

EVENTS AT THE DIVINITY SCHOOL

The Living Church News Bureau
Philadelphia, December 27, 1915

AN epidemic of grip has brought almost everything to a standstill. It is estimated that about one-fifth of the population of the city is affected, and a large proportion of these are totally unfit for duty of any kind. The death rate has been higher than any previous record shows. In four days there were more than seven hundred burials. Congregations have been diminished to almost one-half; choirs have been reduced and the voices of those in attendance have been seriously affected, and the clergy have been unable to do full duty. In spite of this the Christmas services were inspiring. On account of the great improvement in labor conditions there has been more money, and the people have had more of the Christmas spirit than for years. Many of our churches rendered new musical services on Christmas Day and repeated them on Sunday. Ample provision for every person in this city was made on Christmas Day, and none were compelled to go without. It is felt that in spite of the sickness this has been the best Christmas we have enjoyed.

A "Go-to-Church Month"

The West Philadelphia Ministers' Association has launched a "go-to-church month" for January. Cards have been prepared and will be handed to every householder in that part of the city urging each household to attend the services of the Church of its choice during the month. This is to be followed by another card urging them to continue church attendance. Many Christian bodies will hold special services. Arrangements have been made for a general canvass about the third week to find lapsed people and restore them to their places of worship or to settle in some place those who have not been attending any service. A great quantity of printed matter is being distributed.

An Inaugural Service

The inauguration of Dean Bartlett and Professor Foley, which is to be held at St. James' Church on Tuesday, January 18th, promises to be an academic function of quite unusual interest. The service will be held at 11 A. M. The choir of the church will be present, and the music will be notable. Beside carefully chosen hymns, there will be sung Stanford's *Te Deum*—probably the greatest of all settings. The anthem will be Eaton Faning's "Except the Lord Build the House"—a splendid work which, it is believed, has not before been rendered in Philadelphia. The service will be one of academic character. The procession will be led by the choir; then will follow the students of the divinity school in academic cap and gown; then the alumni; the members of the governing boards; the visiting delegates from invited schools, colleges, universities, and theological seminaries; and finally the faculty, the officiating clergy, and Bishops.

Philadelphia Divinity School

The board of overseers and the faculty of the divinity school announce that the Rev. George William Douglas, D.D., of New York, has been appointed special lecturer in the department of Canon Law and Church Polity for the academic year, 1915-1916. Dr. Douglas will give a course during the second half year on "Ecclesiastical Polity and Some Problems of Reunion." These lectures will be given on Tuesdays at noon, beginning February 8th, and will be open to the public.

This year the divinity school is trying out a plan by which its work is divided into required courses and elective courses, the former covering the necessary and fundamental subjects upon which every candidate for the ministry is required, by canon, to be examined. A certain number of elective courses will be required to secure the diploma of the school.

Miscellany

White silk eucharistic vestments, presented by the acolyte chapter of the parish, were worn on Christmas Day in the Church of the Holy Comforter by the rector. The chapter is presenting the entire set.—It is the practice of the Sunday school of St. Mary's Church, West Philadelphia, to invite some less favored school to join with them in their Christmas festival. They will have Galilee mission school with them this year.

EDWARD JAMES MCHENRY.

SCRIPTURE SAYS that God created. But it nowhere defines that term. The means—the how—of creation is nowhere specified. Scripture again says that organized beings were produced, each according to their kind. But it nowhere defines that term. What a kind includes; whether it includes or not the capacity of varying is nowhere in Scripture specified.—*Kingsley.*

CHRISTMAS IN CHICAGO CHURCHES

General Use of Midnight Service

PROFOUND IMPRESSION MADE BY RECENT MISSIONARY CAMPAIGN

The Living Church News Bureau
Chicago, December 27, 1915

MOST of the churches in Chicago began their Christmas festivities with a midnight celebration of the Holy Eucharist. The custom appears to have become a general one. The danger is that the services on Christmas Eve should displace the services on Christmas Day in importance. For the services on Christmas morning do not seem as many or as well attended as they used to be.

At the Cathedral of SS. Peter and Paul there was a plain celebration at 7:30 A. M., on Christmas Day. At 11 o'clock there was a high celebration with Dean Pond the celebrant, and Bishop Anderson the preacher. A special service for the Bridewell women was arranged by the Sisters of St. Mary's mission house on the Feast of St. Stephen.

Among the parishes which had midnight Eucharists on Christmas Eve were the Church of the Ascension; St. Alban's; the Church of the Advent; St. Augustine's, Wilmette; All Saints', Ravenswood; St. Bartholomew's, St. Edmund's, Grace (Oak Park); St. Luke's (Evanston); St. Paul's, Kenwood; St. Thomas (colored); the Church of the Redeemer; and of the out of town parishes, Christ Church, Joliet, and Trinity, Aurora. The Christmas Eve services at Grace Church, Oak Park, were very elaborate, the vestments of the parish church and some of the vestments of the Church of the Ascension being used in the procession. Many parishes had children's services on Friday afternoon. Among them were Grace Church, St. Paul's, Kenwood, St. Luke's, Evanston, and the Church of the Redeemer. At the Redeemer there was the lighting of the Christmas tree after the vesper service. At St. Luke's, Evanston, the carols were sung by the congregation while the children marched in procession around the church. Several churches, as St. Simon's, had their children's services during the week before Christmas; some of them, like St. Mark's (Cottage Grove), afterwards. Some parishes had the singing of the old English carols on Christmas Eve preceding the Eucharist; many held carol festivals on the Sunday after Christmas, the Church of the Epiphany being one of these.

Generally speaking there were two celebrations in each parish on Christmas Day. The Church of the Redeemer celebrated its silver jubilee with most elaborate services on the Feast of St. Stephen. Bishop Anderson preached there at the 11 o'clock service. The Rev. Benjamin J. Chapman of Christ Church, Harvard, preached at the midday service on Christmas Day at St. Andrew's, where he takes charge on January 1st. The creche at St. Bartholomew's, Englewood, was a particularly lovely one like that of a year ago. St. Edmund's has a creche for the first time this Christmas. At St. Thomas' (colored) Church, a beautiful sanctuary screen, the gift of the parish, was ready on Christmas Eve.

This year, as last, there was a giant Christmas tree in Grant Park, which was lighted about six o'clock on Christmas Eve. Several noted choral societies and grand opera stars sang to the huge crowd that had gathered. Lake Forest also had a municipal Christmas tree celebration on Christmas Eve. Carols were sung from 5 to 5:30 by the choirs of the Episcopal, Roman Catholic, and Presbyterian Churches.

Recent Missionary Campaign

The missionary campaign recently conducted in Chicago, in the parishes of St. Chrysostom, the Ascension, Our Saviour, St. Peter's, St. Simon's, and All Saints', all on the North Side, by the Rev. R. W. Patton, Provincial Secretary of the Province of Sewanee, assisted by several well-known clergy of the same Province, is deserving of more than passing notice. The campaign has attracted a widespread interest among the clergy and the Church people of the diocese. The Bishop and many others have said that they were profoundly impressed by the spirit and the force of a campaign which, as bringing a number of parishes in coöperation, has for the first time been demonstrated in this Province. We had heard with casual interest of striking results realized in several parishes in the Province of Sewanee, but we scarcely believed that in Chicago there would be the same response. One feared that in the midst of a city so busy, so engrossed, Church people could not be persuaded to give every evening of a whole week to the consideration of the Church's missions. One was surprised that six parishes so different to one another could unite in this or any campaign. And yet so intense was the interest, and so great the unanimity that the congregations steadily increased from day to day until St. Chrysostom's Church, which was the center of the campaign, was completely filled, and a well-known layman said that if the campaign had continued for another week no church in Chicago would have been large enough to hold the crowds.

Among many striking things in the campaign were these: First, that it was the missionary work of the Church which so fascinated these large and most representative congregations; Second, that these congregations should devote so much time as a whole week to mis-

sions; Third, that these crowds came not primarily from a sense of duty but because they enjoyed coming. These are phenomena worthy of note and analysis.

One thinks of a missionary campaign as directed first towards the raising of as much money as possible. Those, however, who attended the informal meetings at St. Chrysostom's Church gradually came to see that the leader of the conference had a totally different objective. It is true that the contributions in money for parish support and missions were very large. In the aggregate they amounted to nearly $12,000. One parish alone received an increase in pledges amounting to almost $6,000. Another parish had an increase for missions of $1,900. The speaker, however, did not give the impression that his appeal was for money. The moral and spiritual results in the six parishes were more striking than the financial results. The rector of one of the parishes reported seventeen candidates for confirmation and baptism as one of the direct results. Another parish was completely reorganized by the canvass. In another, a layman was so moved that he gave a library for missions. One rector said that his parish had been set forward five years by the campaign, and solidified as a working force. Another said that the campaign had spiritualized his people. A remark made by a layman was typical of those made by many others, "I never realized before what an interesting and splendid bit of big business my Church is engaged in."

Mr. Patton was asked for an explanation of the remarkable success of this movement not only here in Chicago, but in the parishes

HELPERS IN THE EVERY-MEMBER CANVASS
St. Chrysostom's Church, Chicago

and the dioceses of the Province of Sewanee. He replied that the success of the movement is due to the fact that the average man is more interested in God than he is in anything else. The aim of this movement is to lift up God, revealed in Jesus Christ, before the eyes of Churchmen; to lift Him up so that they can see Him at work, not as a Protestant Episcopal, or a diocesan or a parochial God, but as the God of all the earth, with no competitors, but Himself interested in and using not the Church only but every victorious force and agency, including business, for the regeneration of the whole world. He wants to use His chosen Church if it will let Him. If it will not, He will use anything else until the Church repents. Men make great sacrifices for great causes, because great causes command great enthusiasms. But a cause, however great, never attracts enthusiasm until men know about it. The enthusiasm always seen in this movement is the direct and necessary result of merely telling the facts to people who do not know them. After a period of three weeks preparation in prayer and organization so that they will come out to hear these facts, the facts are told to them, and enthusiasm follows. After people's interest is awakened by the attractive power of God as He is working in the world to-day, an organized opportunity is given to all to share with our Lord through the Church in a practical way in the work He is doing.

The results realized in Chicago are not isolated results. The same things have happened in the Province of Sewanee; in New Orleans, in Columbia, in Charleston, in Wilmington, and elsewhere. Wilmington, North Carolina, is the most conspicuous example of large results. About two years ago Mr. Patton held a missionary campaign there in the parish of St. James'. Since then the number of regular contributors for parish support and missions has increased from 160 to over 550, out of a communicant list of over 600. Now this parish gives more for others than it spends on itself. Last year in New Orleans, one thousand men and women came out in a deluge of rain from all over the city to hear of God at work in a whole world.

In the Province of Sewanee there have been other clergy who have been successful in using Mr. Patton's methods. The Rev. L. G. Wood of Charleston, South Carolina, the Rev. William E. Cox of Wilmington, N. C., and the Rev. Thomas P. Noe of Wilmington have been very successful in developing the work in parishes which the provincial secretary has not had time to visit.

Following the mission conducted by the Rev. Graeme Davis of Marshfield, Wis., in St. Luke's parish, Dixon, Ill. (Rev. Frederick Grant, rector), a careful every-member canvass was made, not only for the purpose of securing sufficient finances for the coming year but also to secure the spiritual results of the mission, so far as is possible in that way. The canvassers were given cards, one for each person to be visited, with the following questions to be answered: "(1) Will you make a special effort to attend one service of the Church each Sunday during the coming year? (2) If a communicant, will you make an earnest effort to make your communion once each month (at the early service) during the coming year? (3) Will you subscribe to a Church paper, so that you may become better informed as to the general work of the Church? (4) Please give names of adults or children of your acquaintance whom we may be able to interest in the Church or Sunday school. (5) What amount will you give each week toward the current expenses of St. Luke's Church? (6) What amount will you give each week toward missions?" Both the religious and financial results of the canvass are most encouraging. Instead of 44 subscribers to parish support, there are now 105; instead of $901, $1,456. Instead of nothing pledged to missions, enough has been pledged to meet the apportionment (which has not been met heretofore). The total financial gain is $638, or 71 per cent. The duplex envelope system has been inaugurated, and the canvass is to be an annual event. Plans are under way, and a special fund is accumulating, for the renovation and redecoration of the church interior next spring.

St. Luke's Church, Dixon

Mr. Chris. J. Balfe, better known as "Lucky Baldwin," addressed a special meeting of the North Eastern Deanery on Monday, December 20th. Lucky Baldwin is a product of the old Jerry McCauley mission on the Bowery, New York. For many years "Lucky" had led a notoriously bad life. His old mother, a devoted Roman Catholic, had, the son said, never ceased to pray for him, and six years ago in the McCauley mission God "put a seal on his heart." Since then Mr. Balfe has devoted himself to saving the "down and outs." Most of his work has been done in Chicago, which he considers the largest field in the country for it. Between the hours of 6 and 10 P. M., Mr. Balfe thinks that more harm is done in the pool rooms of the city than in any other public places. Out of 107 converts in his mission, 76 testified that they had gone wrong in pool rooms. Mr. Balfe's mission is at 919 Wells street, on the North Side, and is called "The Home of Hope." He is helped in his work by his wife, an able and devoted woman. The home is open all the year round. At noon on certain days in the week, Mr. Balfe conducts what he calls "a silent hour," when from sixty to one hundred men gather and listen to a simple reading of the Bible, and join in silent and in extemporaneous prayer. At 6 o'clock the home is thronged with the men from the streets. Every man is given a cup of coffee and a roll, and no questions are asked. After supper "Lucky" holds his service, hears testimonies, gives his, and makes his appeal. The number of men reclaimed by him is astonishing. Many of them have been jail-birds. Many of the rescued are now holding positions of trust and prominence in Chicago and elsewhere. Every man saved becomes a missionary for the home. Mr. Balfe has twenty-eight converts who are doing active work as ministers in the underworld. Mr. Balfe's work is not confined to his particular mission. He preaches regularly at the county jail and at the prison in Joliet. It was in the county jail that he set up his missionary bench, and got his first converts.

"Lucky Baldwin" at North Eastern Deanery

The social service commission of the diocese has issued Bulletin Number 2 of the series which it is sending out signed by the field secretary, Mr. C. D. Blachly. In it the commission announce that they have compiled a list of speakers who are available for meetings of men's clubs, women's clubs, or other parish meetings where it is desired to study current problems either in single lectures or in courses. Over one hundred men and women, leaders in their respective fields, have offered to make addresses.

Social Service Commission

The commission, through its secretary, is prepared to offer expert service in planning study courses and compiling material for sermons, addresses, and reading circles. The secretary is also at the service of parishes for special investigations or confidential reports regarding difficult local problems or situations, for promoting coöperation with existing agencies, and for any other aid and counsel necessary to advance the cause of social service in our Church. With the list of speakers the commission sends a suggestive list of books on the general topic of Social Service. The Chicago Public Library has these books and large collections of material on current social topics, which are constantly being increased, comprising pamphlets, magazine articles, and clippings, which are being shelved in the civics department of the library for public use. With the aid of this department the commission undertakes to make up parcels or package libraries of literature on special topics for the use of clubs or classes, giving a detailed study to particular subjects. Requests for this literature are to be addressed to Mr. C. B. Roden, assistant librarian, who is a member of the commission. In a letter signed by Mr. Roden for the commission, it is stated that the strike among the garment workers, which has just been settled, occupied the attention of the commission practically to the exclusion of all other matters.

(*Continued on page* 319)

IS THERE A CLEAVAGE BETWEEN THE MISSIONS HOUSE AND THE HOUSE OF BISHOPS?

BY THE BISHOP OF WESTERN NEW YORK

IS there not cause for deep grief on the part of all Churchmen that so serious a conflict as has arisen within the Sanctuary of the Church—that "Sanctuary of Missions" as our common organ, the *Spirit of Missions,* denominates it?

A departure from our staid and timeworn principles and policy is proposed in connection with the Panama "Congress." Strong feeling has been stirred, two angry camps are arrayed, one against the other, and that within the Family of God.

Zeal naturally engenders heat. And a great cause of righteousness brings Boanerges to the front. Is there justification therefor? Is there or is there not a cause?

I am inclined to ask a serious question just here. And it is not lightly spoken. Has not a cleavage arisen between the Missions House and the House of Bishops? Has not a species of estrangement burst forth because of, and since, the last General Convention?

I have been a reader of the *Spirit of Missions* for more than fifty-five years. During all that time I do not recall from that—the authoritative organ of the whole Church, not of a portion of it nor of a clique within it—such slighting and flippant comments on one of the legislative Houses of this Church as I find on the pages of the issue of the *Spirit of Missions* for November, 1913.

I refer to the editorial resumé of the action on two or three of the questions brought before the House of Bishops. I here quote; on page 737 are these words in connection with the Church and Social Justice:

"*Not even the Bishops' cautious addition,* 'wherever practicable,' though it caused a smile among the deputies, could seriously weaken the value of their pronouncement. So, too, the House of Deputies was prepared to go on record unequivocally as opposed to child labor while *the Bishops,* though sympathizing no doubt with the end sought, preferred much less direct and virile language."

Again I find on page 738 the words:

"The *Outlook* asserts that while the business of the convention was transacted in the two houses 'the heart of the convention was in the joint sessions, held in the Cathedral. These meetings were great—in depth of interest and fervor of spirit; and in the Cathedral even more than in the Synod buildings, where the two Houses sat, the spirit of the Church revealed itself, and its aspiration, vigor, and enthusiasm were felt.'

"This is so even though the *Bishops* on one occasion, unfortunately underestimating the strength of the convictions of the deputies, asked leave to withdraw to attend to routine business, which they felt, under the circumstances, to be more important. Bishop Brewer's indignant protest against such a course, no doubt, did much to encourage the deputies to vote overwhelmingly against granting the request. And the Bishops stayed. The incident is without precedent in the history of General Conventions. It is not likely to be repeated."

Still again, on page 741 are the following strictures:

"Remembering this gift of the women and the blessing that previous offerings have brought them, it is difficult to understand one act at least of the House of Bishops. A New Hampshire layman offered a resolution requesting the authorities of each diocese to urge the men of all the congregations to meet once a year on some convenient Sunday morning for a corporate celebration of the Holy Communion. It was proposed that the offerings at these services should be sent to a diocesan officer for safe keeping, and should be offered at the opening service of the next General Convention for the extension work of the Church. The resolution also provided that an effort should be made at least once a year to bring together the men of the congregations to consider the work of the Church in its national, diocesan, and local aspects. These proposals were adopted in the House of Deputies by an almost unanimous vote, but were rejected by the Bishops without explanation or suggestion.

"Will not laymen throughout the Church be astonished and perplexed by this incident? 'Why,' they are almost certain to ask, 'should the Bishops withhold their approval from an effort to bring men together at the Lord's Table to offer their intercessions and make their gifts for the spread of Christ's Kingdom throughout the world?'"

Has not the *Spirit of Missions* thus acted *ultra vires*? Is such criticism justified or authorized by the Church? Is this the privilege or the duty of the Missions House?

As a member of the House of Bishops for thirty-two years I have this testimony to bear: (1) The Bishops, like other men, have *consciences,* consciences that prompt them to calmness and carefulness and justice. (2) The Bishops behind their closed doors are not constrained in discussing any problems to appeal to gaping galleries. (3) The smallness of their House engenders conferences that are generally calm. (4) Their awful responsibilities and their larger vision, because of the heights they occupy, beget a spirit and a relationship which is peculiarly fraternal. They are a band of brothers entering Christianly and magnanimously and soberly into each others' anxieties and multifold and differing problems. (5) The large intercourses and varied questions that come of their sacred office develop in them the open mind and generous attitude towards others' views. (6) The very serious responsibility that is involved, as they give judgment or vote for this or that project or on one or another question having to do with the welfare of the Kingdom of God, results in deliberate action and careful exercise of authority in each. (7) The vow, the tremendous vow, of the consecration day causes prayerful examination in the consideration of any grave question relating to religion or in facing any solemn crisis of the Church. (8) Whatever services of devotion may have been held anterior to the sessions of any day, the work in that House is not begun until a portion of Holy Scripture is read and the Bishops have knelt in solemn prayer, often embodying in that office that exquisite collect of the olden time:

"Bless, O Gracious Saviour, Thy Holy Catholic Church; fill it with Thy truth and grace; where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it, O, Thou Holy One of Israel; through Jesus Christ our Lord, Amen."

(9) During every hour of the sessions every day—as in the Council of Nice—an open Bible rests upon a lectern before the eyes of all. (10) Every time a nomination for a vacant missionary district is made that House goes to its knees and a solemn devotion is held. (11) Every time a vote is taken on the nominations made, that body of Bishops of the Church of God repairs to a church, receives the Holy Communion, and after reciting *Veni, Creator Spiritus,* proceeds in silence before the altar to deposit their ballots. (12) Never on any day at noon does that House refrain from offering up prayers for the mission work of God's Church. (13) Every day the sessions are not closed until one of its number pronounces Mother Church's Benediction, and the words of blessing in the past have often issued from the trembling lips and with the uplifted hand of saints whose term of life had nearly passed and the fourscore years had dawned upon them; saints waiting, feeble and worn, at the graveside for the opened gate to the Paradise home.

So it works and pleads at the Master's feet.

That House of Bishops is a House of Prayer indeed. Can there be in them, as a body, any purpose to do hurt to the weal of Christ's Church? May we not justly conclude that their labors are wrought in the fear and for the honor of God? And yet they have been subjected to the criticism and the slighting speech of the *Spirit of Missions* upwards of two years ago.

It is with profound sorrow that I call attention to the facts here presented, but in view of recent action of the Board of Missions and the well-known position on the subject of the Panama Conference and of the Federation of Churches in the Missions House, there is no unkindness in quoting the above facts nor is any intended by the writer.

It seems to him to be the duty of the House of Bishops, as a coördinate body in the legislation of the Church, to maintain its right of parity as a branch body in a great legislative organization.

It seems to him that contrary action to the decision of that body which has, by their authority, constituted a group to perform a certain function in its behalf, or to refrain from carrying out its directions, should be discredited, disclaimed, and rebuked.

Again I say, it is with a real grief that I write to this effect. Absolute harmony and a complete coöperation should govern in connection with the Missions of this Church. This is, as I believe, the first instance in its history of such a condition as that at the present time exists.

THE ONLY way to regenerate the world is to do the duty which lies nearest to us, and not to hunt after grand far-fetched ones for ourselves.—*Canon Kingsley.*

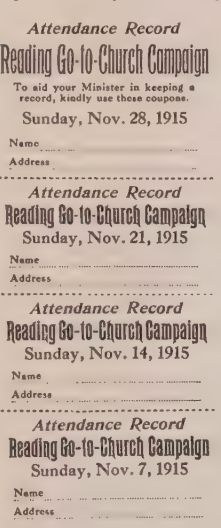
READING GO-TO-CHURCH CAMPAIGN

NEARLY all the churches of Reading, Pennsylvania, entered upon a simultaneous Go-To-Church campaign for the month of November just past. The Ministerial Association of the city fathered the proposition and appointed several committees to bring the matter before the public. There were three such committees.

One on advertising. This committee had several thousand large placards scattered all over the city, containing these words: "Reading Go-To-Church Campaign. Beginning Sunday, November 7th and continuing throughout the Month. A United Church Movement. Enlist!" In a number of picture shows the patrons were reminded each night of the campaign by having a few striking sentences about it flashed on the canvas. Street cars and other public conveyances contained notices. Wherever one went in the city, "Go-To-Church," met him everywhere.

A second committee kept the newspapers informed about the progress of the campaign. This committee got a number of Reading's most conspicuous business and professional men to write short articles on "Why I go to Church" and "Why I belong to Church." Two and three times a week the four city papers gave the campaign ample and prominent space.

A third committee was to circularize every house in the city on every Saturday during November. This committee, on November 6th, put three or four "Attendance Record" cards at each house. These cards were also given out in the Sunday schools of the city and at the church services on the last Sunday of October, so that a majority of the homes were reached twice with these "strip tickets," as some called them.


Attendance Record
Reading Go-to-Church Campaign
To aid your Minister in keeping a record, kindly use these coupons.
Sunday, Nov. 28, 1915
Name
Address
Attendance Record
Reading Go-to-Church Campaign
Sunday, Nov. 21, 1915
Name
Address
Attendance Record
Reading Go-to-Church Campaign
Sunday, Nov. 14, 1915
Name
Address
Attendance Record
Reading Go-to-Church Campaign
Sunday, Nov. 7, 1915
Name
Address

This same committee prepared a card which was distributed at each door on November 13th, 20th, and 27th. On November 13th the subject on the card was "Why Shall I Go To Church?" This card was followed by one on "Your Best Friend Around the Corner"; and on the last Saturday, "The Call of the Church." The whole city was divided into three districts; these into smaller sections; and men's clubs and boys' clubs undertook to canvass each house in the smaller section.

What was the result?

Almost without exception, every clergyman reported a marked increase in attendance—some from twenty to fifty per cent. The association met each week during the campaign to talk the matter over and make further plans. It was the unanimous opinion that a Go-To-Church month was very much better than a Go-To-Church Sunday. Many of the same people, who as a rule do not go to church with any degree of regularity, and some who do not go at all, came every Sunday during November. It is hoped a habit has been started which will become fixed.

Subjects presented.

The association decided upon the following topics upon which those who entered into the campaign were to preach, either Sunday morning or evening, in the order named:

a) What is the Church?
b) What has the Church done for the Individual?
c) What has the Church done for the City?
d) What has the Church done for Civilization? (In the matter of law, art, architecture, literature.)

What was the cost?

Three dollars for every church in the campaign. Some of the small and weaker missions were not asked for anything. One hundred and twenty dollars will pay all the bills.

"Did it pay?" some efficiency expert will ask. Here is a bit of testimony. A minister who, with his church, was heart and soul in an evangelist's campaign which had been held in Reading about six months ago for eight weeks, said, "The Stough Campaign cost my church over $500, not counting the loss in offerings while the church was closed. This Go-To-Church campaign did my church more good and cost practically nothing. For this was a campaign towards the church; the other towards the tabernacle: and when the tabernacle disappeared, most of the signatures were 'only scraps of paper' as far as going to church and joining the church were concerned."

GOOD POTATOES

IN one of George Eliot's *Scenes of Clerical Life* we read of a benevolent individual who expressed his good will towards his needy neighbors in bad English and good potatoes. His grey head was not much confused by plans of a wholesale betterment of the condition of the poor; the Scriptural cup of cold water did not suggest, as Mrs. Browning says, the laying down of water pipes; he saw only his own part in the duty of him that hath towards him that hath not, and, in consequence, his farm had its separate acre whereon grew potatoes to be sent to the hungry, and nobody was shocked if sacks of superior potatoes went accompanied by friendly messages that would not bear parsing.

"I have not even a benevolent sentiment to bestow upon Stanley," is the wail of a smooth-spoken humbug described in an old comedy, one who could, on ordinary occasions, amplify in elegant English the Pharisaic benediction, "Be ye warmed and fed." And though the name of Joseph Surface is still a synonym for hypocrisy pure and simple, it is to be feared that his species is by no means extinct. It will be remembered that Dickens gives a variation of him in the landlord of Bleeding Heart Yard, a silver-haired gentleman so benevolent in appearance that when he is warming his back before the sitting-room fire he seems to be warming a widow's back or an orphan's back, and yet is known to his rent-collector as the hardest landlord in the city.

"Monstrous! A ha'pennyworth of bread with this intolerable deal of sack!"

Altering only the final word of Prince Hal's exclamation it is quoted dumbly oftener than would be acceptable to charitable workers by unsympathetic critics. Monstrous! Not even a ha'penny worth of bread with this intolerably heavy parcel of tracts!

So might have said the heroine of a modern novel, a lady who spent a dark day in the poor quarter of the city having been sent there by a well-meaning Church after being equipped with tracts and nothing else. In the evening she made her way home, weary and despondent, with all of the shillings gone from her private purse and her bundle of tracts as bulky as ever, as she had not the heart to leave them in garrets the occupants of which were in such pathetic need of being warmed and fed.

"Monstrous! A ha'pennyworth of bread and this intolerable deal of unsought advice!"

So might remark the listener brought face to face with modern illustrations of Dickens' assertion of two generations since.

"Benevolence has not yet been separated from the impertinence of patronage."

The recipient of that disproportionate ha'pennyworth cannot speak his thought to the giver, but if the latter were afflicted with ears on his back, such a deformity might teach him that the poor as well as the rich are agreed that unasked-for advice is chief among those blessings described by the satirist as being more blessed to give than to receive.

"He is willing to put his hand in his pocket."

Such is the "praise indeed" awarded by the needy to the philanthropist whom they regard as a veritable Abou ben Adhem out of whose mouth may come no benevolent eloquence, but out of whose pocket comes that which will cause to fall upon their ears the musical clatter of the coal chute, while their eyes are cheered by the sight of bread tickets and receipted rent bills. Good potatoes or their equivalent are, after all, the surest outward and visible sign of the virtue of charity. C. M.

CHRISTMAS AT CHICAGO CHURCHES

(*Continued from page* 317)

The commission was among the first public bodies, if not the first, to go on record in favor of arbitration and conciliation.

Parochial Retreat at Calvary

The first annual parochial retreat of Calvary parish was held on Sunday, Monday, and Tuesday, December 19th, 20th, and 21st. It was conducted by the Rev. Professor L. C. Lewis of the Western Theological Seminary. The subject of Professor Lewis' very helpful meditations was The Transfiguration. Professor Lewis assisted Father Field, S.S.J.E., when he conducted a mission at Calvary some months ago.

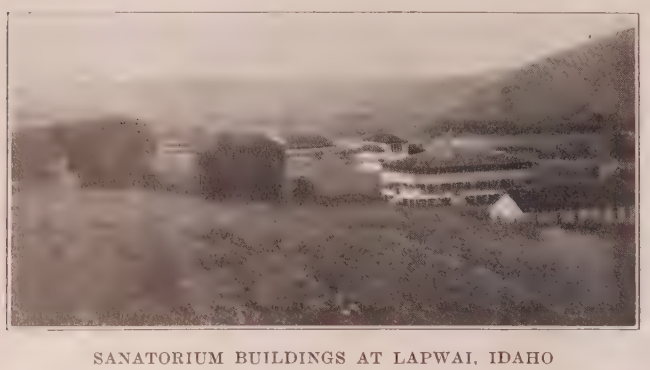
Services were held in the new St. Barnabas' Church (4237-4241 Washington boulevard) for the first time on Christmas Day.

Bishop Anderson was the preacher on the Sunday after Christmas before the Sunday Evening Club. His subject was "The Christmas Gospel." Mr. James L. Houghteling, Jr., read from the Scriptures. H. B. GWYN.

AN IDAHO INDIAN HOSPITAL

BY THE RT. REV. J. B. FUNSTEN, D.D.,
Missionary Bishop of Idaho

ARE the Indian people in the United States being extinguished by disease? This is the question a good many are asking. For a time it seemed that pulmonary trouble and other diseases made the Indian people a hopeless problem. This came about largely from the fact of the changed conditions civilization forced upon a nomadic and undeveloped people. The Indians had been used to an out-door life. They had lived in tents which were well adapted to their elementary ideas of sanitation, but along with contact with the white people came the



SANATORIUM BUILDINGS AT LAPWAI, IDAHO

indoor life and the untidy cabin, with crowded and ill-ventilated rooms. This meant the development of the germs of consumption. Even children going into the Government schools, with their steam heat and somewhat sedentary life, developed tendencies towards consumption, and all this extended so widely that it was a menace to the very existence of the Indian people. Our Government was aroused to the importance of doing something to stay the white plague, and right nobly has the work been done.

I would speak particularly in praise of the splendid work accomplished by Dr. John N. Allen at the Fort Lapwai Indian Sanatorium in North Idaho. Besides the sanatorium in the valley there is also a sanatorium camp high up in the Craig mountains. Both the hospital and camp are splendidly organized and systematically conducted and excellent results have been accomplished. The climate is ideal for such an experiment. The air is full of ozone and the beautiful hills almost continually radiant with sunshine. The sleeping apartments are so arranged as to get the best effect and the Government has reason to be proud of the splendid work that is being done. During the year ending June 30th one hundred and thirty-eight patients suffering from pulmonary, glandular, or bone tuberculosis were treated. In some patients both or all three types appeared. The sanatorium is primarily for incipient cases of tuberculosis only, the purpose being to arrest the process and also to teach the patient such personal care as will promote recovery and lay good character foundation for the future. This moral training of the Indians has a supreme place in the system, being considered even more important than the mere physical restoration.

GIRL PATIENTS IN ASSEMBLY AT LAPWAI, IDAHO

In spite of the great care in admitting only incipient cases, occasionally some may come more advanced than the medical records indicate and yet the authorities are unwilling to turn them away, though little can be done. Hence there were three deaths at Fort Lapwai Sanatorium during the year, while forty-one were discharged either much improved or with an arrested process. The superintendent has in the past six months established a system of following up discharged patients and found eighty-seven had remained in good physical condition. These have been able to resume the ordinary mode of living. This excellent system goes far to establish an optimistic outlook for the tuberculosis sufferer. It must be remembered that the work has only been in existence four years. Among the helpers of the superintendent is Deaconess Mary Elizabeth Metzler, a deaconess of the Church in Idaho, who does her faithful part in the daily life and treatment of these suffering Indian children and young people, whose ages range from six to twenty-one years. There is an excellent Sunday school, splendidly organized under the jurisdiction of the superintendent and the medical administration, but with instruction by the principal and class-room teachers. It seems quite interesting to think that every pupil is a patient and every teacher one of the older patients. The government teachers instruct the pupil teachers and during the Sunday school supervise the classes. It is refreshing to see the way in which these pupils enter into the singing and other departments of the Sunday school work. It is their Sunday school and they have their own treasurer and secretary, and their own officers. The whole idea is to let these Indians feel a personal interest and responsibility in their improvement and in the development of manly and womanly character.

The superintendent feels that the playgrounds have an important place in building up the physical forces which throw off the influences of the dread disease, but great care is used not to carry physical exercises too far. This same restriction is exercised in regard to the kitchen, the sewing room, and other industrial departments where the patients are being trained. All these good things are made subordinate to the idea of promoting health. Each pupil is carefully taught just as any thoroughly well child would be and each is made to feel that

LINED UP FOR ROLL CALL AND EVENING PRAYER
A hospital camp established in the mountains for part of the summer.

unless he does his best the sanatorium as a whole must suffer as well as his own self-respect.

In describing the educational features one deeply interested writes, "The class room work is excellently worked out, the curriculum being that of the public schools, up to the eighth grade; and there are special studies for patients coming to us farther advanced than this. The out-of-door school rooms are a pleasure to enter, for everyone there appears so happy and interested. The patients do very creditable work in their studies, and enjoy them, one reason probably being that no patient goes for more than two hours daily; others, not so strong, for an hour only; and so each makes the most of the time he may attend."

The more one studies this effort of the Government to meet and overcome the sanitary conditions which have been working such disaster among the Indians, the more he will be convinced that a valuable and successful effort in behalf of humanity is being made. The work being done by Dr. Allen and his assistants at Fort Lapwai, Idaho, is being repeated by the Government in other directions; and one is not surprised to read the statement in the official record that the Indian people are now actually increasing in number. They are without doubt physically, intellectually, and morally on the upward course.

LET US unite to shield the weak from oppression.—*Rousseau.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

RECONCILIATIONS "WHILE YOU WAIT"

"SOCIAL SERVICE Speeded Up." Under this caption the Wisconsin *State Journal* tells of a social worker in one of the large cities who has a record of reuniting seventeen families in twelve hours, and then very pertinently asks:

"We wonder if this can be properly called 'social service'?

"The happiness of at least 34 persons was involved, not counting children. The separations and disturbances were caused by such deep-seated and persistent human frailties as drunkenness, laziness, and common ornery meanness leading to desertion of wives and non-support of children.

"Perhaps professional home-savers, when in practice, can get worth-while results in this speedy fashion.

"But we somehow feel that if we were a deserted mother, with four or five children, we would want a little more than forty-two and one-third minutes in which to decide whether we would take him back 'for good' or not. We might make up our minds in fifty minutes, but if we had been beaten up, or left to starve, we think we would want at least an hour to talk it over in.

"Perhaps if so much indecision were permitted to confuse tormented and hysterical persons, or those by nature as dense as we are, it would spoil some mighty good stories in the organized charities' year books.

"However, such stories do not generally end, 'And they lived happily ever afterward.'"

PATRIOTIC SELF-SACRIFICE IN WAR AND IN PEACE

A plea for the exercise of a patriotism which would not shrink from sacrifices, which would subordinate the individual to the good of the community, that the liberties now enjoyed in America might be perpetuated, was made by William Dudley Foulke, president of the National Municipal League, in his annual address at the Dayton meeting. After sketching the progress of municipal reform in the twenty-one years of the life of the league, he said:

"Up to the present time the tendency of municipal reform is still forward. Additional cities are accepting new and better forms of government, but it is not certain how long this will last. The defeat of suffrage and of the New York Constitution indicate that our people are disinclined to innovations. War time is a reactionary period. Even if we remain aloof the presence of a world war so fills our thoughts and stirs our feelings that we are bound to have less interest in municipal affairs. The question of preparation for defense in case of war should be forced upon us against our will as necessarily supreme. The maintenance of our national integrity is bound to stand first and municipal welfare must take a secondary place.

"We claim to be a government of the people, by the people, and for the people, but, that such a government 'shall not perish from the earth,' the people for whose sake it exists must recognize the correlative duty not only of dying for the nation in time of war, but of living for their country and community and not for themselves both in war and peace."

POSTAL SAVINGS DEPOSITS IN WAR TIME

Here is one beneficial effect of the war: Over 100,000 persons have been added to the lists of depositors in postal savings banks since the European war broke out, August 1, 1914. Since that date the total deposits in these banks have increased at the rate of nearly $3,000,000 a month. During the entire fiscal year ending June 30, 1914, postal deposits increased about $9,600,000, whereas during the six months from July 1st to January 1st $15,750,000 was added to the total savings in the Government's keeping. According to the *American Leader,* for forty-three months postal savings accumulated at the rate of about $1,000,000 a month. Then, when Europe's paralyzing conflict began, withdrawals fell off, and thousands of strange faces appeared at post offices to entrust their savings to the Government. Hence, the August figures showed a net gain in deposits of $4,000,000, four times the average gain; September and October rolled up more than $3,500,000 each, and, while November and December felt the usual holiday drains, these months nevertheless showed more than twice the normal receipts, or about $2,000,000 each, and so it has been each month since. These are the figures made up in mid-summer. No doubt they have been considerably increased since then.

GROWTH OF LABOR LEGISLATION

The recent C. A. I. L. exhibit in Synod Hall of the New York Cathedral went back to the dark ages before 1887 when this society was founded. Screens showing recent investigations concerning child labor and sweating in tenement houses were there for information. As one entered the space he was confronted by the original petition presented to the New York diocesan convention in 1890, asking that convention printing be done at fair houses and to use influence in opposition to sub-contracts, which petition was granted.

The first book of clippings, from 1887-1902, contains information concerning the early days of social reform.

A framed New York State certificate and the pen used by Governor Hughes in signing the child labor law introduced by C. A. I. L. in 1907, first making daylight hours (8 A. M.-5 P. M.) possible for factory children, attracted much attention.

The entire Church exhibit at Synod Hall, including that of C. A. I. L., was later exhibited at the Grand Central Palace.

MUNICIPAL HOUSING

According to a consular report the municipal housing enterprises of Geneva, Switzerland, include the following:

1. About one hundred apartments of two to four rooms each, built twenty years ago. Rents are low, and the apartments are constantly occupied.
2. Five houses containing twelve suites of three and four rooms each at Vernier Chevres, three and three-quarter miles from the city, built in 1901 to accommodate the workmen on the waterworks.
3. Three houses containing forty-three apartments of one to four rooms each, built in 1908 on the Rue Louis Fabre. The yearly rents vary from $19.30 to $23.16 a room.

There are also private companies and societies erecting houses for workmen at moderately cheap but profitable rents.

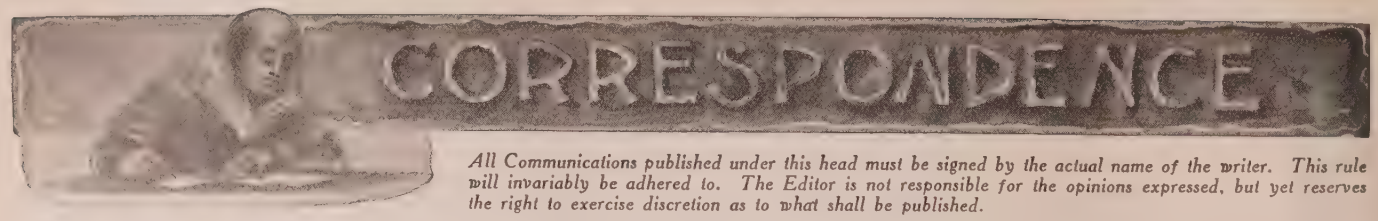
Two private associations have erected flats in Lausanne, renting at $34.74 to $96.50 annually. A real estate coöperative association, combining private and municipal enterprise, began operations in 1905.

RACIAL CO-OPERATION

One of the most significant of the many hopeful tendencies in the South to-day is the spirit of coöperation being manifested on every hand between the white and colored people. Never in the history of the South, according to Marc N. Goodnow, it is safe to say, has there been so keen an interest on the part of the white population in the condition and welfare of the negro. In almost every large city below the Ohio river, from Galveston and Houston up to New Orleans, Birmingham, Atlanta, and even Washington, D. C., there has been an awakening in some one or all of the phases of negro life. In the agricultural districts of the southern states there has been a revaluation of the status of the negro and a new attitude with regard to him is being formed.

SIGNS OF SOCIAL AWAKENING

"I have been deeply stirred by the signs of social awakening on every hand," declared Miss Bessie McClenahan, chief of the social welfare work of the University of Iowa. "Everywhere the evidences are before you of public officials keen to make a good showing, women's clubs hunting an outlet for their efforts; business men's organizations, commercial clubs, retail merchants' associations, searching their cities for city needs and planning to meet them."



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE PANAMA CONGRESS

To the Editor of The Living Church:

ECCLESIASTICAL controversies always have in them elements of humor, even if it only be the humor of inconsistency. Our present discussion of the Panama question is not without this quality. Here is my friend, the chairman of the executive committee of the Commission on Faith and Order, Dr. Manning, with the Bishop of Fond du Lac and others, making solemn protest against the Board of Missions entering into a conference on certain rather definite and limited affairs in South America, and at the very same moment arranging for another conference to which two General Conventions have given practically unlimited authority to talk about limitless themes. It is said to be highly dangerous to talk with the Protestant bodies about South America in Panama with a strictly restricted power for conference only, but it is the unanimous opinion of the General Convention that the Commission on Faith and Order can talk without restriction with the Curia in Rome, the Eastern Church in Moscow, or any Christian denomination in Garden City or anywhere else, about the endless and unbounded subjects of Faith and Order, with all the experience of the historic past, of the living present, and the hopeful future, as its theme!

One would think that the Christian Church had done little else than talk about Faith and Order since Apostolic days, and some people have thought that perhaps after all these years of controversy, the different sections of Christianity might find a road to unity by *working together*, on the general principle, that they who actively do the will of God may through the doing of it at last unite in the knowledge of the doctrine.

But there is another thing that strikes me as somewhat humorous, and that is, that it is said that a large number of ministers are going to meet and say nothing! The whole problem of Faith and Order with the subject of Christian Unity is in their minds and hearts, and yet when they have come from far and near, and get together, they are not permitted to talk about anything but how they can arrange for a larger meeting in the future!

In my innocence I thought that they would talk about the Faith and Order of the Church, and about Christian Unity, and as many of us would like to know just what our representatives would say to such a gathering, I ventured to suggest to the New York convention that they talk about the Quadrilateral, as that is the only scheme which the whole Anglican communion has approved, but I am told upon the highest authority that "the Commission is not authorized to present or accept any terms of unity at any conference which may be held, even the Quadrilateral. It is charged solely with bringing about a conference if practicable on matters touching upon Faith and Order." Tell me how can we possibly keep a hundred or more ministers, who preach multitudes of sermons on Unity, from discussing the subject they are meeting to consider?

The idea of this Commission on Faith and Order no doubt was suggested by the Hague Conference on Peace and Arbitration; but would it not be highly humorous if the members of the Hague Conference had announced that none of the nations could individually as nations confer with any other nation, until the whole body had met and told them what they were going to decide upon, say ten or twenty years from now? Are we to wait in humble silence and confer with nobody until the great Conference on Faith and Order shall in the distant future settle our whole problem of Unity? Must all conferences preceding that be considered premature and unwise? Would not local, sectional, and interdenominational conferences prepare the way and help us so to understand each other that the Conference on Faith and Order would be greatly benefited thereby?

WILLIAM M. GROSVENOR.

To the Editor of The Living Church:

PONDERING the unhappy controversies about the Panama Congress, one cannot help asking whether the opposition to sending delegates to it has not arisen very largely from misunderstanding the conditions in Latin America.

One of the chief objections urged against the participation of our Board in the Panama Congress has been that it would involve an insult to the great Roman Catholic Church. But one would like to ask, in the friendliest and most fraternal spirit, as brother to brother, would you consider it an insult to the Roman Church to prosecute Christian missions among the ten millions of Indians who are practically untouched by the message of the gospel in any form? Or to send missionaries to the German colony in Southern Brazil, numbering about five hundred thousand persons who are chiefly Protestant? Or to the large numbers of Germans in Southern Chile? Or to the twenty thousand pagan Chinese in the city of Lima, Peru?

I would ask our objecting brethren to consider the city of Buenos Ayres, with a population of 1,700,000, having only forty Roman Catholic churches, and then compare it with the city of Philadelphia which in 1900 had a population of less than 1,300,000, with six hundred and ninety Protestant churches and ninety Roman Catholic churches. Is it not plain that forty Roman Catholic churches cannot possibly minister to the spiritual needs of a population of 1,700,000, and that out of that vast number multitudes must be left entirely unprovided with any Christian ministration at all? How could it be considered insulting to the Roman Church to make an effort to carry Christianity in some form to these un-churched multitudes? The university students at Buenos Ayres are said to be almost entirely agnostic. In the city of Cordova, Argentina (a great university center), sixty per cent. of the men put themselves down as atheists.

Again I ask my brothers, should it be objectionable to the Roman Church to seek to bring these university students to believe that there is a God and that He has spoken to us through Jesus Christ?

Again I would ask of my brethren who oppose the Panama Congress, do they realize the state of religion in Latin America as described by prominent Roman Catholic ecclesiastics? For example, by the Abbé Dominic, who said, that *"Mexican Christianity was, and has been, from the beginning of the Spanish conquest, a baptized heathenism"*; by Cardinal Vaughan, who wrote thus of New Grenada: *"The monks are in the lowest stage of degradation, and the suppression of them would be an act of divine favor"*; by the Archbishop of Caracas and Venezuela, who said: *"Why does ignorance of religion continue to brutalize and degrade, more and more, these people? Why exist so many parishes which are true cemeteries of souls dead to God?"*; by the Roman Catholic Bishop of San Paulo, who says: *"Brazil has no longer any faith. Religion is almost extinct here"*; by Father Sherman, who, after visiting Porto Rico, wrote: *"Religion is dead on the Island."*

As to the West India Islands, may I recall a statement which fell from the lips of the late revered Bishop Doane at the General Convention in Baltimore? He said that in one of the West India Islands on a certain Good Friday there was a great religious procession, and in the center something was carried with solemn pomp, which the people were told by the priests was the skeleton of Christ, and that in another West India Island, on the same Good Friday, there was a similar procession with a similar mysterious object which the priests assured the people was the veritable skeleton of Jesus Christ!

Now I put it to my brethren in all kindness, but with great earnestness, if such conditions as these exist in Latin America after four hundred years of the absolute domination of the Roman Catholic Church, can we, as a part of the holy Catholic Church, stand idly by and make no effort either to reform the Church which has become so corrupt or to introduce a purer form of Christianity? Are we to be deaf to the mute appeal which comes to our ears from these millions of our fellow creatures living in such ignorance of God and of the Gospel of our Redeemer? Nor can I help asking, if fresh efforts of evangelization in Latin America would be rightly considered insulting to the Roman Catholic Church, why is not our mission in Southern Brazil to-day equally an insult to that Church, and how can we justify ourselves in continuing its support?

Another ground upon which the Panama Congress has been opposed has been that we ought to give no countenance to Pan-Protestantism. It is urged that to participate in the Panama Congress will be to recognize the validity of other orders than our own, and thus to compromise our position as holding firmly to the three orders of the ministry. But again I cannot help asking my brethren why we should compromise our position by participating in this congress any more than we do by participating in the Laymen's Missionary Movement, and other similar movements in the United States? It is proposed by Dr. Manning, and others, to confer with His Holiness, the Pope, at the earliest possible day. Now if this can be done without compromising the sacred deposit of Christian doctrine which we have received from the primitive Church, why cannot our delegates confer with men like John R. Mott and Robert E. Speer without compromising our position in regard to the three orders of the ministry?

But there is another aspect of the question which does not seem to have been considered. If the Board had in October rescinded its action taken in May, to send delegates to the Panama Congress, would not that have been highly offensive to the great Protestant communions taking part therein? Would they not have had reason to feel that we had done an ungracious, an unfriendly, an unfraternal act?

Is it really of no consequence to offend these, our Protestant brethren, but of supreme importance to avoid offending the Roman Catholic Church? Which act would be a greater blow to Christian unity? Do we want to alienate the great Churches to which those illustrious Anglo-Catholic Bishops, Hall and Cosin, were glad to extend the right hand of fellowship, and which in our day are putting the whole Anglican Communion to the blush by the abundance of their labors for the conversion of the world?

On the other hand, what has the Roman Catholic Church done to indicate fraternal fellowship with us? Has she repealed any of the un-scriptural and un-Catholic additions to the creeds enacted in the nineteenth century? Has she withdrawn her anathemas against freedom of speech, freedom of the press, and freedom of worship? Has she repealed the *ne temere* decree by which marriages celebrated by our clergy are in effect declared null and void? Does she not continue to anathematize all Churches, Anglican, Greek, and other, which refuse submission to her authority? RANDOLPH H. MCKIM.

Washington, December 13, 1915.

To the Editor of The Living Church:

THE stream of discussion of the Panama Congress has become so exceedingly turbulent that one hesitates about jumping off the dock into it. But the Rev. Mr. Goodwin's letter in the issue of THE LIVING CHURCH for December 11th, raises a point that has not been hitherto referred to, so perhaps I may be pardoned for plunging in where angels would naturally be a trifle bashful.

"When the Church was officially and formally asked to participate," Mr. Goodwin writes, . . . "the Church, and not the Board of Missions alone, faced the necessity of giving due consideration and a formal and final reply to the invitation extended." The point is very well taken. It has seemed to the dissenters from the Board's action that the Board has exceeded its authority, by resolving to appoint delegates to the conference, inasmuch as its action did thereby, whether the Board intended it or not, determine a matter of ecclesiastical polity; and that this determination might have been wholly escaped, had the Board simply tabled the original resolution. But Mr. Goodwin's point indicates that the Board was up against it; that whether it declined or acceded, a matter of polity was determined one way or the other; and that therefore it was quite within the rights of the majority to proceed to act as they had power to do.

The point is well taken, if Mr. Goodwin is speaking to the facts in the case, if he is correct in assuming a formal and official invitation, which made the Church and the Board face the necessity of consideration and formal reply. I should guess that a good many had made just this assumption. Is it correct?

I do not know. But I am sure Mr. Wood, secretary of the Board, will forgive me for quoting from a letter which I received from him, coincident with the reading of Mr. Goodwin's letter, and which illuminates the point to a degree: "We have never received any direct invitation. We have simply been informed that the Congress was to be held and the arrangements with regard to delegates."

Salem, Oregon, December 18, 1915. ROBERT S. GILL.

THROUGH DIVISION INTO WEAKNESS

To the Editor of The Living Church:

BY chance I met the *Churchman* the other day, and in its editorial on "The Nation's Opportunity and the Nation's Peril," second part, it bids us look at the facts: "The defence movement, no matter how honestly advocated and how free from sordid motives or militaristic ambitions, weakens the moral power of the nation, *because it divides it.*"

How about the Panama Congress? Whatever may be its merit in the eyes of some, is the moral power of the Church strengthened or weakened thereby? Consistency is a virtue because it is rare. There are none so blind as those who will not see, except what they want to see. Yours most sincerely,

The Rectory, West Chester, N. Y. JOSEPH A. FOSTER.

"THE THREE BROTHERS"

To the Editor of The Living Church:

UNDER the caption "The Three Brothers" in your issue of the 11th inst., a writer says, "The Doctor of Theology went forth likewise to solve the problem of the opaque. He looked for light in the human soul. He sought the truth that would interpret life. And lo! he too returned bringing a cross. He called it the 'Cross of Christ,' the law of Sacrifice. We prize it too, for it is a revealer of truth and life and has a mission."

Yes, the Cross of Christ does speak of sacrifice, but sacrifice of the lower for the sake of the higher. Too many misunderstand the Christian meaning of sacrifice. It is not the purchasing of an entrance into heaven by punishments of the flesh, by mere flagellations. The Cross as I understand it means victory through mastery, the rising out of and above the flesh—the dust from which we evolved—out of creaturehood into the life of the spiritual or divine. By the power of Him who in His amazing love mastered the weakness of the flesh we too rise out of a limited creature existence into the glorious fulness of eternal life, into a participation in the one cup of the only begotten One. Christian sacrifice is the surrender of the creature to the spiritual.

It is not emasculation—the submission of the strong to the weak; on the contrary, it is the reaching upward to that which is true strength and to that which is the goal of our true nature, because the end we were made capable of attaining. The Cross is the symbol of truest gain. It may spell momentary loss, but it is the sacrifice of that which does not endure, that we may take hold of that which is eternal. Yours sincerely,

Monroe, La., December 11, 1915. ARTHUR R. PRICE.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

REFERRING to Bishop Whitehead's letter in THE LIVING CHURCH of December 18th, it occurs to me that "the Second and Fourth Commandments abbreviated . . . containing the command, but not rehearsing the reasons given therein," is even more worthy of considering for the Catechism than for the Communion office.

I hear more and more of Sunday schools omitting the Catechism, which seems highly to be deplored. Perhaps, by not overburdening the little ones, less of this omission might result. Therefore, let us consider striking out the "Six days shalt thou labor," etc.; and "that thy days may be long," etc.; and, even in the Second Commandment, the omission of all about "the Lord" being "a jealous God," and visiting "the sins of the fathers upon the children," etc.—none of which was in the First Prayer Book of Edward VI.

WM. STANTON MACOMB.

256 S. Thirty-eighth street, West Philadelphia, Pa.
December 18, 1915.

INTERPRETATION OF THE GENERAL CONVENTION OF 1913

To the Editor of The Living Church:

DR. MCKIM'S statement that the vote on the election of the President of the House of Deputies, at the last General Convention, indicated the temper of the House on the change of name, is more nearly accurate than most of his partisan statements. But then, it is difficult to see just how he can draw much comfort from that vote. The movement for a change of name is of comparatively recent origin. But it has gathered force from the first day of its presentation until now. A change of nine votes in the General Convention of 1913 would have resulted in the election of Dr. Manning, and, on Dr. McKim's own showing, that would have been indicative of the sentiment of the House on the change of name. That vote does not prove at all what Dr. McKim seems to think—that the change of name is a dead issue. It is not. It will come up in the next General Convention, and in every other, until it finally carries. Catholic Churchmen are in no haste at all about the passage of the act of change. They showed their mind in that, in the proposed amendment to the constitution offered by Dr. Manning, and passed by the House of Deputies in New York, that the change of name shall require a two-thirds majority before it shall be finally passed. That action of Catholic Churchmen shows their faith in the close-by change of name. If we did not have full assurance in the final conversion of the Church to our position, we would not voluntarily have given proof to our brethren, that we had no wish to force the issue until we had really won the overwhelming majority of Churchmen to our side. That amendment to the constitution will undoubtedly be adopted in St. Louis, next year. Then we can discuss the change of name without panic, if not without prejudice. For, if we can win a two-thirds majority for the change, as we shall some day, reasonable Churchmen can raise no valid objection to it. We do not hope to win over New York or Washington; but we most certainly intend to override them both, by the votes of Churchmen from the West and South. It will doubtless take time to win the loyal Churchmen of Virginia to our side; but as surely as we warmly esteem them for their loyal adherence to the Catholic faith, we shall win them also to the love of the Catholic name, which they confess in every recitation of their faith. It was to give them assurance of our good faith that we advocated the two-thirds majority for the change of name. Singularly enough Washington voted against the proposition.

And now, to advert briefly to Dr. McKim's statement of the significance of the vote for President of the House of Deputies, in 1913. It is not altogether as he thinks. Dr. Mann is *persona grata* to Catholic Churchmen, not indeed because of his theological position, but because of his preëminent fairness of disposition. He was nominated for the presidency of the House of Deputies, in 1910, by Mr. Saunders of Massachusetts, a Catholic Churchman without reproach. We would have elected him then, over Dr. McKim, had he not positively declined to have his name go before the House. He will be elected without opposition in St. Louis next year. By nature and conviction of Christian principle, he is preëminently fair as a presiding officer. That is the chief virtue of a presiding officer. That was the chief virtue of the late Dr. Dix, though not the only one. He ruled the House of Deputies for many years, without the assist-

ance of the parliamentarians from the floor, with its consequent loss of precious time.

New York has thought fit to penalize Dr. Manning for his refusal to consent to coöperate with the Protestant missionary boards in Latin America. Yet Dr. Manning was wholly right in his position. The House of Bishops refused consent to the resolution passed in the House of Deputies, conferring authority on the Board of Missions to coöperate with Protestant boards of missions, in this country and elsewhere, as they thought wise. Without the consent of the House of Bishops, and without the constitutional consent of General Convention, the Board of Missions has assumed to itself authority to take part in the Panama Conference. The House of Bishops owe it to their own constitutional authority and dignity, to sustain Dr. Manning and the other minority members of the Board of Missions in their action.

The action of the Board of Missions was lawless, wholly outside the work for which it exists. It was foreshadowed, however, by the Rev. Dr. Parks, in his speech in the House of Deputies on the concurrent resolution, giving the Board of Missions authority to cooperate with the Protestant bodies in missionary work.

Dr. Parks closed his speech by saying: "In my judgment the Board of Missions already has authority to coöperate with other missionary bodies, whether the General Convention pass this resolution or not." That was the substance of his closing words. Yet the House of Bishops refused concurrence! Will the House of Bishops at its approaching session allow itself to be flouted by the Board of Missions? If it does, it will lay the foundation for immense trouble in our missionary work, as well as for its own rightful authority as a coördinate, constitutional part of General Convention.

JOHN WILLIAMS.

THE OUTSIDE OF THE CUP

To the Editor of The Living Church:

IF your columns are still open to the discussion of the prohibition question, may I, as a rock-ribbed prohibitionist, join my voice with that of Dr. van Allen, and hosts of other clergy, in commendation of this principle, whether it be in Chicago or anywhere else? It is an amazing wonder that there are yet men in high position in the Church who are still apologists for the liquor business. In this day when the props are being battered from under the business as never before, when scarcely a reputable business concern or corporation will give it respectable countenance, it seems pitiable for the clergy to come to its rescue. Of course we understand that ostensibly this is done in the name of righteousness. I would not assail motives. But it is very hard for some of us, with all the present light we have on this subject, to get our minds into such an attitude as to see the real point that these men have in mind. For it is surely an archaic position. Possibly with a vision of years back we could see the point much better.

I am not acquainted with Dean Bell, but I assume that he is sincere and honest in his contention. I wonder if that contention, however, is not perilously near the position of justifying general lawbreaking. For surely in this week's issue of THE LIVING CHURCH he reflects again on the attempt to enforce Sunday closing in Chicago, because, forsooth, the "majority of Chicago's citizenry" do not desire it. But did Chicago make that law? I understand that the state of Illinois did. Does he advocate then that Chicago shall be a lawbreaker because the law was made by the state? The people in any community might not like a certain law imposed by a larger unit of government. But such law must be respected by every portion of such larger unit, else we introduce a reign of lawlessness, which is another name for anarchy. Would Dean Bell stand for that? I am absolutely sick of apologies for lawlessness. I was brought up with too great reverence and love for my country. If a citizen of this country anywhere does not love the law under which he lives, there are two courses open—let him labor until such law is amended to suit his liking, or else let him move to some more congenial climate. But in the name of all that is righteous in civil life let us be fair and square upon the proposition of a law-abiding citizenship.

Sincerely,
N. D. BIGELOW.

Anderson, Ind., December 17, 1915.

To the Editor of The Living Church:

IT seems to me that Dean Bell rather misses the point in his last letter. There is no question as to whether our Lord drank alcoholic liquor or not. He undoubtedly did. It can be shown (Dr. Easton of the Western Seminary is my authority on this point) that our modern condition did not prevail in those times. The prohibitive price of wine made it impossible for the vast majority of the people to use it to excess. The question rather concerns the modern traffic. Is it not a fact, when every person, man, woman, and child, drinker and teetotaler, averages an expenditure of something over a dollar a week for liquor, that somebody must drink to excess, or the saloon as it now stands cannot exist? It is not a sin to drink, but it is a sin to get drunk and to be a slave to the habit, and the saloon forces of Chicago must have a considerable clientele of people who commit this sin, in order that they may exist.

I do not see the point of Dean Bell's argument as to the difference between murder and drinking. We will grant that there is a difference between murder and running a saloon contrary to law; but when both of them are laws, it is our duty to obey one as much as the other. The argument as to prohibition not prohibiting is answered by the undoubted fact that it is not true; that anti-saloon legislation is obeyed as well as any other law, though no human legislation is perfectly obeyed.

The Dean's *tu quoque* argument as to chewing gum, etc., entirely misses the point. Chewing gum, movies, automobiles, etc., are at any rate comparatively harmless; alcohol, even in moderation, is, as science shows, a poison, reducing industrial efficiency and shortening life. Recently I had the privilege of vouching for the character of one of my young men who had applied for a position with a certain large and well known corporation in Chicago. One of the questions which I was asked to answer, was heavily underlined, and read: "Is he a user of alcoholic liquor?" They did not ask, however, whether he chewed gum or went to the movies. The large corporations of the country are unanimous, or nearly so, in not wanting a user of liquor to work for them in any position of responsibility. They know that its use increases errors and lessens efficiency. It has been shown, too, that the moderate user of alcohol has five years less expectation of life than the total abstainer.

The question of Sunday closing is a different matter altogether. That is a question of law enforcement. The fact that the minority must abide by the decision of the majority is a fundamental principle of democratic government. The majority is represented by laws now on the statute books. If the laws are wrong, let us repeal them; but let us not presume to defy them. Moreover, Chicago will not go dry this time as a result of the influence of the legislature. If it did, it would make no difference. As long as the state legislature has jurisdiction over the city of Chicago, as long as we are citizens of the state of Illinois, we shall have to obey its laws. But the proposition is to be put up to a referendum vote of the citizens of Chicago.

We are facing a bad condition of affairs in Chicago. There is one thing that we can do; we can close the saloons. It may not be ideal, but it is the best we can do now. Let us not sit with our hands in our laps, waiting for the millennium; let us do what we can now.

Dean Bell recognizes the fact that we have a complicated situation to deal with. May we not ask him, instead of merely criticising those who are trying to deal with it, to give us a positive solution?

Faithfully yours,
Chicago, December 17, 1915. T. M. BAXTER.

To the Editor of The Living Church:

THERE is a fundamental error in the argument of the Rev. W. T. Sherwood against the sale of liquor. The government puts a tax on alcoholic liquors *not to restrict their sale as harmful* but to raise money. The problem before Alexander Hamilton, who originated the internal revenue tax, was to pay the debts of the country; and the idea he imported from Great Britain. The government has the right to tax the grocery business or any other business; the only question is what will bring in the most money and be the least objectionable to the people. Hence the taxation of luxuries like tobacco and whiskey.

What most prohibitionists do not see is the clear distinction between the saloon and the mere drinking of liquor. The harm of the saloon is not merely the drinking, but the enticing to drunkenness, and the selling to those who should not have liquor given them. Most prohibitionists are Manicheans in spirit.

What some of us are disturbed at is the industrial condition which makes a man's lot so hard that the saloon is his only refuge, with its free lunch, its companionship, and its brightness—all attractive to the man out of work, and the man whose wages are so low that he cannot afford to have a decent home, as well as to the lover of liquor.

St. Paul's principle, by the way, is the principle of a free man voluntarily giving up what offends, not the compelling of another man to give up. Is not this making the other fellow good, without much trouble to ourselves, largely the religion of to-day?

Let us abolish the saloon, if we will, but let us see to it at the same time that our incomes do not come from unjust industrial conditions and that the working man can have his pleasures as well as the man of means.

H. P. SCRATCHLEY.

A CRITICISM OF NOMENCLATURE

To the Editor of The Living Church:

IN to-day's issue of THE LIVING CHURCH you publish a photograph of the new altar erected in St. Andrew's Church, Bridgeton, N. J. In the description accompanying this photograph it is said that "This altar, of which the structural parts are of concrete, is designed in that form of the Romanesque known as early Christian."

The altar shown in the photograph has a richly decorated front, gradines, and a tabernacle. The altars of the early (and also the mediaeval) Church were severely plain, it being the invariable custom for the front of the altar to be covered (except from Maundy Thursday until Easter Even) with a removable frontal or antependium of metal, wood, or woven stuff. This veiling of the Holy Table

with a frontal is ordered by Canon 82 of the English Church as well as by the Roman Missal.

The use of gradines is comparatively modern. They do not appear to have been in use anywhere before the sixteenth century and were certainly unknown in Romanesque times, as was the tabernacle. In the middle ages it was customary to reserve the Blessed Sacrament in a pyx suspended over the altar, although an aumbry in the north wall of the chancel, known as the Sacrament House, was occasionally used.

I hope that you will pardon my bringing this to your notice, but the inconsistency of erecting an "early Christian" altar after the form and in the manner of the Renaissance should not be overlooked.

Very truly yours. THOMAS RAYMOND BALL.

New York, December 18, 1915.

THE NE TEMERE OF THE EPISCOPAL CHURCH

To the Editor of The Living Church:

WE rightly object to the *ne temere* of the Roman communion. Yet it seems to the present writer that we have a similar law. For according to the law of the Church divorced persons, except for adultery, who have been remarried are not members of the Church, *i. e.*, in virtue of their remarriage they are excommunicated. And the reason for such a law is found in the marriage service, which reads: "For be ye well assured, that if any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful." Does it not follow that if "their marriage is not lawful," they are, from the point of view of the Church, living in a state of tolerated concubinage?

What right then have we to accuse Rome, except that she is more bold in asserting her view? Is it not possible for both communions to abrogate such a law without seeming to sanction our modern system of polygamy and polyandry?

Niles, Ohio. (Rev.) E. A. LEMOINE.

THE CONFIRMATION RUBRIC

To the Editor of The Living Church:

IT seems to me that in the discussion of the Confirmation Rubric we have been more interested in preserving a fragment than in restoring the whole Catholic discipline as regards admission to the Holy Communion. The Confirmation Rubric cannot by any means be stretched to cover Catholic requirements. In the pamphlet just received in reply to Prayer Book Paper No. 14 we find under the caption "Requirements of Adults" the Catholic position stated very clearly: "People who approach the Lord's Table to receive the Holy Communion are bound to believe the doctrine of the Church and to order their conduct in agreement with the rules of the Church." That is precisely what Archbishop Peckham would say, and it is Catholic doctrine everywhere.

The question is, does the Confirmation Rubric cover it? We all know that it does not. A person may be, and generally is, confirmed in childhood, a time when his future attitude towards the Faith is problematical to say the least. Nevertheless, according to our rules, he must ever thereafter be admitted to Holy Communion. He may deny the Virgin Birth and the Resurrection of our Lord, he may regard the Blessed Sacrament as a mere memorial and be a Zwinglian as regards the Presence. Mr. Burnett appeals to Archbishop Peckham and the pre-Reformation Church; what would Archbishop Peckham say to that?

As the rubric stands (our only discipline as regards faith and the Holy Communion) it has a sectarian rather than a Catholic character. Theologians tell us that Confirmation is not in itself a necessary prerequisite for reception of the Holy Communion; therefore the conclusion is irresistible that the crux of the matter as regards admission to Communion is a practical relationship to the Protestant Episcopal Church secured through submission to the rite. It is popularly understood as "joining the Episcopal Church."

This misunderstanding causes many embarrassments. A priest who is sensitive to accusations of narrowness would find great relief if he were able to explain why others are excluded from the Holy Communion on really Catholic grounds. The Catholic Church does exclude, but its exclusiveness is based on grounds that are readily intelligible. It says to Protestants, "You cannot participate in the Holy Communion because you do not have the faith that is necessary before you can receive it as we give it—your own conscience would forbid it, for you would be acting a lie."

It would be a great relief to many of us if Confirmation could be made to stand forth in its spiritual character as a sacrament of the Gospel, relieved from its association with the Protestant Episcopal Church as such, and if admission to the Holy Communion were regulated by some such rubric as this:

"Forasmuch as in the doctrine of this Church the Holy Communion is a means of grace, wherein the Body and Blood of Christ are spiritually taken and received by the faithful, it is hereby ordered that none be admitted to the Holy Communion except he be minded to receive that Sacrament as this Church doth minister the same."

Faithfully yours,

December 11, 1915. ELBERT B. HOLMES.

"OURSELVES AND THE WAR"

To the Editor of The Living Church:

THERE is no question of "entangling alliances," of protest through "moral obligations" against offenses committed in or between foreign nations, or of declaring war against another government. For the proper attitude of the United States in general it is necessary only to appeal to the President's last message, wherein he says:

> "We resent, from whatever quarter it may come, the aggression we ourselves will not practise. We insist upon security in prosecuting our self-chosen lines of national development. We do more than that. We demand it also for others. We do not confine our enthusiasm for individual liberty and free national development to the incidents and movements of affairs which affect only ourselves. We feel it wherever there is a people that tries to walk in these difficult paths of independence and right."

And this attitude, without any obligation to guarantee by act of war conditions established through international agreement, *does* find dutiful expression in a protest by a great neutral nation against forcible violation of the conditions to which that nation has ascended. This duty should be performed without "foresight" or "hindsight," without fear or favor, as boldly and unhesitatingly as it was performed in the *Trent* affair and the Venezuela issue—when the United States was ill-prepared for possible consequences—envisaged but not challenged.

Concerning the German invasion, the Anti-Imperialist League was the only organization which gave the Belgian embassy the sort of reply which, given by the Government, might have held the hand of the invader and have helped to shorten the war. The League is proud of the service to humanity which its vice-president, Mr. Brand Whitlock, was able to give in Belgium, since that which might have been given, by protest against the conquest, was withheld by the administration.

These were its terms:

> "The Anti-Imperialist League, believing that the neutralization of small countries is a very long step toward the preservation of international peace, and an important curb upon aggressive imperialism, desires to express the indignation and horror with which it has seen Belgium and Luxemburg invaded, and the people of Belgium visited with all the terrors of war, in violation of solemn treaties guaranteeing that the territory of each country should be inviolable; and it hopes that when this war ends the losses which the people of Belgium have suffered will be made good, so far as it is humanly possible, and the independence of both Belgium and Luxemburg reëstablished upon a foundation which is not hereafter to be shaken."

Concerning the *Lusitania* affair, a protest was indeed made, but it has been allowed to lie dormant; while the delay has so encouraged the active German propaganda within our borders that a pressure which might threaten civil war as well as foreign complications seems now unlikely to be made. This is what we really demanded in terms, as submission to international law:

That the first duty of the captor of a merchant vessel is to bring it before a prize court, where it may be tried, where the regularity of the capture may be challenged, and where neutrals may recover their cargoes, the sinking of prizes being resorted to only in extraordinary circumstances and after provision made for the safety of all the crew or passengers; the responsibility for discriminating between neutral and enemy vessels, and between neutral and enemy cargoes, resting with the attacking ship, whose duty it is to verify the status and character of the vessel and cargo, and to preserve all papers before sinking or even capturing it; also the duty of providing for the safety of the crews of merchant vessels, whether neutral or enemy, being obligatory upon every belligerent.

The manner of Germany's specific concessions made to the United States deliberately avoided the acceptance of these principles and left the way open to the *Ancona* outrage. Here again a verbal protest has been forced from the State Department.

There is no such inference to be made as you imply, that the United States should be drawn into European quarrels and diplomatic arrangements hereafter. In time of war protests to the point of withdrawal of official relations is international duty. Silence concerning the rape of Belgium and feeble procrastination in the *Lusitania* case have lost the United States her great opportunity. There are occasions where commonplace truth means something and we can say, "*Fiat justitia ruat cœlum.*" ERVING WINSLOW.

To the Editor of The Living Church:

I HAVE read your editorial article, "Ourselves and the War," with amazement and dismay. It is conceivable that this should have been written in some places and under certain conditions, but its appearance in THE LIVING CHURCH is one of those phenomena that show quite clearly why the war came, why it must be fought out to

the final ending of Teutonism, why America also must learn the great lesson in the blood and tears that are washing Europe of the stains of four centuries. That you should see no slightest detail of the sublime significance of this war is sufficiently appalling: that you should fortify your position by appeal to the Rev. William Austin Smith's article in the December *Atlantic* is one of those things that lie outside the limits of rationality.

Here in the East we have tried to realize ever since August, 1914, that THE LIVING CHURCH is published in Milwaukee, but we have never held that Catholicity is measured geographically, and our dismay is the greater when we find the journalistic defender of the Catholic Faith adopting as its own an article that strikes more shrewdly at the very root of Catholicism than a thousand Panama Conferences.

I am not alone in looking on this inexcusable editorial as I do, but I wish to speak only for myself, and so doing I formally and definitely, both as a Catholic and an American, reject and denounce every statement, without exception, made by Mr. Smith in his *Atlantic* article, and practically every statement in your own editorial. The first is, in my opinion, the most insidiously poisonous pronouncement that has appeared in this country since the outbreak of the war, both from the standpoint of religion and from that of fundamental righteousness: the second a labored justification of materialism, selfishness, and hedonism such as I never believed would find its place in a paper that has hitherto commanded my sympathy and support for more than a quarter of a century.

Very truly yours,

Boston, December 13, 1915. RALPH ADAMS CRAM.

To the Editor of The Living Church:

MY attention has been drawn to-day to an editorial in your issue of December 11th, which absence from home had caused me to miss.

I cannot refrain from expressing the very strong surprise and regret that I felt at such an editorial in THE LIVING CHURCH, and at the apparent endorsement of the utterances in an article quoted from the *Atlantic Monthly*.

I cannot go into the whole, but I must protest against the claptrap—it is no less—in the sentence ridiculing the idea that nations have found their souls through the war. History shows that they have done so, and France to-day is showing the wonderful soul she found after, and through, the Franco-Prussian war.

War may be devilish but it has the highest sanction. "There was war in Heaven" and the people of God won the land God gave them by divinely ordered war and destruction.

The war in Europe to-day is on one side a righteous war beyond almost all before it. America knows this.

I ask of you, sir, to retract what you have said and, by an apology for the insult to Christian intelligence, win back in a measure the respect for THE LIVING CHURCH which this article has gone far to forfeit. Faithfully yours, EDWARD W. OSBORNE,

Springfield, Ill., December 20, 1915. *Bishop of Springfield.*

RECOMMENDS A BOOK ON THE BIBLE AND PEACE

To the Editor of The Living Church:

I WISH to commend to my brethren who are thinking of dealing with the subject of the war in Europe or of peace from the pulpit the very excellent book on the subject "The Bible and Universal Peace," by George Holley Gilbert. In the opinion of many this book is the last word spoken on the subject from a Christian standpoint. At any rate he outlines the true programme for future peace. C. S. WOOD.

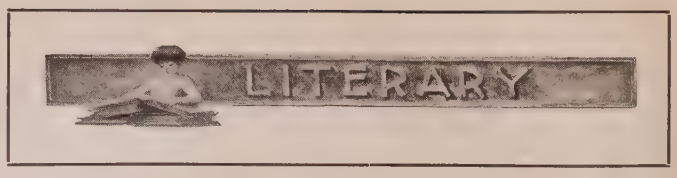
CHRISTMASTIDE

O would that Christmastide might be
A season blest for thee—for me!
That with the ringing of the bells
And all the joy their music tells,
Might mingle soft, and sweet and clear,
A whispered word of holy cheer.

I long that, while the world is gay,
The holy meaning of the day
That knew the blessing of Christ's birth,
May far exceed mere worldly mirth,
That sweet and clear, thought soft and low,
We'll hear that song of long ago.

That "peace on earth," "good will to men,"
May echo in our lives again;
So shall this sacred season be
A gladsome time for thee—for me—
As clearly chimes each joyous bell,
With holy rapture hearts shall swell.

HELEN ELIZABETH COOLIDGE.



COMPARATIVE RELIGION

Modern Religious Movements in India. By J. N. Farquhar. New York: The Macmillan Co. Price, $2.50 net.

This volume must take high rank among the books with which no student of the religions of India can dispense, whether his interest be scientific or missionary. We are too prone to consider the manifold religious systems of the Indian Empire from the point of view only of the sacred texts and the mediaeval Hindu teachers, with the result that, when we come into contact with Indian religion in its actual present form, we are apt to be much perplexed by its discrepancies from the tenets of earlier orthodoxy. In Mr. Farquhar's work we find for the first time a scholarly and unbiased account of the profound changes in Indian religious thought which have taken place since Britain gained control of India. The first movements discussed are those which advocated sweeping changes of the old faiths—especially the Hindu Brahma Samaj and analogous Parsi and Muhammadan tendencies. These went to extremes, and a partial defense of the old systems followed—notably the Arya Samaj (advocating a return to the Vedas) and the Radha Soami Satsang (an interesting revival of Vaishnavism). Somewhat later came full support of the ancient religions by Ramakrishna (well known by his sayings, as edited by Max Müller), the Vaishnavite Madhvas, the Caivaite Caiva Siddhanta, the Vedantic Smartas, and the Jain, Sikh, and Parsi communities.

One of the most striking movements is that in behalf of the Outcastes, especially the South Indian Tiyars and Vokalligas. It is quite true that this movement received its impetus from Christian missions among the Outcastes; yet the author might perhaps have noted that it may in a sense be paralleled by the gradual Hinduization of aboriginal tribes which is so frequently to be witnessed, even at the present day. The significant difference between such developments and the Tiyars and Vokalligas is that the latter demand full Hindu status. This is obviously due directly to Christian influence.

Mr. Farquhar crystallizes a fact which has been more or less vaguely felt by students of modern India—that Christianity is the force that has led to the religious movements of the last century in that country. The Arya and Deva Samajes have copied Christian methods; efforts for the suppression of female infanticide, child-marriage, polygamy, widow-burning, seclusion of women, temple courtezans, etc., and in behalf of education and social service have all owed their inspiration to Christianity. Despite the apparent advance of the ancient faiths, Mr. Farquhar believes them to be decaying at heart. In this conclusion he is almost certainly correct, and in this connection the attacks by Hindus themselves on the doctrines of reincarnation and *karma* are particularly significant. The weaknesses of Hinduism appear—though the author does not lay stress upon them—among them being the curious lack of the historic sense which has always been wanting in India, the tendency to combine superficially elements that are in reality irreconcilable, and systems of exegesis which, to prove a theory, defy all common sense.

Special praise should be given to the account of Theosophy, which has for some years enjoyed a vogue in India which is hardly explicable to an Indianist. The efforts to amalgamate Christianity, Muhammadanism, and Hinduism by the Ahmadiyas (who have a mission in England), and Chet Ramis are as curious and, pathologically, as interesting as the lucubrations of the Vedantists in America.

The author aims throughout to present facts, he avoids all polemics, and his scrupulous fairness is evident on every page. The only query of possible omission that arises from the reading of his book is whether the atheistic and dualistic Deva Samaj may not be influenced, at least in part, by the Indian Yoga philosophy, one of the six orthodox systems. This system has played so little part for many centuries in India, where the prevailing philosophic thought is Vedantic, that any possible leaven by it would well be worth a more detailed consideration. LOUIS H. GRAY.

Aberdeen, Scotland.

Mithraism. By W. J. Phythian-Adams, M.A. (Oxon.). Pp. 95. Chicago. The Open Court Publishing Company. Price, 40 cts.

This little book is one of the series of handbooks called "Religions Ancient and Modern," published by the Open Court Publishing Company of Chicago. The author has sustained the high standard of work which we have learned to expect from this series. In the brief space at his disposal, he has given us an excellent *résumé* of Mithraic history and religion and has indicated sources for a fuller study. As Mr. Phythian-Adams has well shown, no earnest student of the history and development of the Christian Church can afford to neglect the history of a great religious system which also had its Baptism and sign on the Brow, its Communion of Bread and Cup, its doctrine of Sin and Redemption, its Sacramental Grace and Salvation to Everlasting Life; and which, to a large extent, paved the

way for the spread of Christianity in the Latin West. Mithraism fought a good fight, but it was doomed in its combat, and, finally, was forced to admit, in the dying words of its most devoted adherent, "Thou hast prevailed, O Man of Galilee."

SAMUEL A. B. MERCER.

HYMNOLOGY

The English Hymn; Its development and use in worship. By Louis F. Benson, D.D. George H. Doran Co., New York. Price, $3.50 net.

To any one who possesses an ordinary familiarity with the subject of hymns and their history, a book half the size of this would seem much too large for the purpose of telling the story of "The English Hymn." Yet the author has not a single page too much in the 590 pages of this volume. It is justly described as a monumental work, on which Dr. Benson has spent twenty-five years. As a special lecturer on liturgics he has devoted much of his time to the subject in hand and the result is this magnificent review of the history of Hymns. "The Evolution of the Hymn," its liturgical use in the Church, the growth of the evangelical use of hymns and the several translations of the Psalms into poetry with the custom of singing them in the churches, these with many other aspects of hymnody and psalmody are dwelt upon at great length. Of course the author also treats at much length the hymns of the various denominations, the Methodists, Baptists, Congregationalists, Presbyterians, and others. Considerable space is devoted to the subject of hymns and their use in our own land, and with perfect fairness and a good deal of ability the writer reviews the rise of later hymnody in connection with the Oxford Movement and the results of this revival in the large addition of hymns that have come to the Church from the pens of many men and women interested in this branch of the Church's worship. We are sure that all lovers of hymns will find both valuable information and constant delight with the reading and rereading of this magnificent contribution to such an important subject.

J. RUSHTON.

PEACE

A QUITE unusual book in purpose as in arrangement is *He Shall Speak Peace,* the compiler of which is not named. The right-hand pages consist of extracts from the Bible, arranged in sections and treating successively of the subject of the volume. The left-hand pages are devoted to passages from many authors illustrative of the theme; thus copious excerpts from *Paradise Lost* and *Paradise Regained* respectively introduce and close this one of the two parts into which the book is divided. Besides these the selections are made with great care, giving to the volume the character almost of a compendium of the literature on Peace. Wordsworth, Leigh Hunt, Edwin Arnold, Bryant, Shakespeare, Tennyson, Burns, and many others make their contributions, while there are also original poems, as a metrical translation from the Greek by John Goadby Gregory of "The Sibyl's Prophecy." There are appropriate extracts also from the hymns of the Church, and a frontispiece reproduction in tint of Dietrich's painting, "Peace, Be Still." The book consists of 350 8vo. pages, and is well compiled, well printed, and well bound. Certainly the blessing upon the peacemakers is earned by the gifted compiler. [William F. Butler, Milwaukee, price $1.50 postpaid.]

DEVOTIONAL

My Priesthood. By Walter J. Carey, M.A., Librarian of Pusey House, Oxford. Longmans, Green, & Co. 1915. $1.25 net.

The number of books in pastoral theology is not so great that there is lacking a place for this earnest contribution. Having first presented the reader with some of the ideals of priestly life, the author describes what, in actual practice in the parish, the priest life should be as pastor, priest, and missioner. Under this latter head are arranged a considerable number of plans and sermon outlines suitable for missions of instruction. The book quite rightly is being widely recommended in the work of the Nation-wide Preaching Mission.

MISCELLANEOUS

A COLLECTION of incidents during a lifetime of work in the ministry is presented with the title of *Odd Happenings,* by the Rev. Wallace Carnahan. Many of these are of a humorous nature, while some are pathetic. They cover those many forms of parochial life which make up the aggregate of a clergyman's ministry, and are well told with a hearty appreciation and friendliness showing through. Two sermons on special occasions are appended. [Published by the author, Jackson, Miss., price $1.35 postpaid.]

A TRACT that will be excellent for use in connection with the Nation-wide Preaching Mission is *Why Be a Professing Christian?* by the Rev. T. Tracy Walsh. It bears a marked evangelical character (in the best sense) and is written with a view of reaching those who have "no interest in religion." [Church Literature Press. 5 cents.]

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

IN a gathering of very up-to-date women recently we were talking of old and secular Christmas music. The quaint pantomime of the "Mistletoe Bough" being referred to, it was somewhat surprising to find that no one present had known of it. This beautiful Christmas entertainment was an adaptation of the poem in the McGuffey reader—read with many tears and sniffles in the "fifth reader class"—called "Genevra." This was a beautiful and stately bit of blank verse beginning:

"If ever you should come to Modena
Stop at a palace near the Reggio gate,
Dwelt in of old by one of the Donati."

Then came the sad tale which was later paraphrased into a mournful lay to be sung and gesticulated over at Christmas, and it was surely very pretty. Almost as a literary curiosity the words are given, and if—next Christmas, perchance—anybody should want the melody, the writer will be glad to commit it to music-paper and send it.

"The Mistletoe hung on the Castle wall
The holly-branch shone in the old oak hall,
The Baron's retainers were blithe and gay
And keeping their Christmas holiday.
The Baron beheld with a father's pride
His beautiful child, young Lovel's bride,
While she with her bright eyes seemed to be
The star of the goodly company.

"'I'm weary of dancing now,' she cried,
'Here! Tarry a moment—I'll hide—I'll hide!
And Lovel, be sure thou'rt the first to trace
The clew to my secret hiding place.'
Away she ran and her friends began
Each nook to search and each tower to scan,
And young Lovel cried, 'Oh, where dost thou hide?
I'm weary without thee, my own dear bride!'

"They sought her that night—they sought her next day,
They sought her in vain till a week passed away,
In the highest, the lowest, the loneliest spot,
Young Lovel sought wildly but found her not.
And years flew by and their grief at last
Was told as a sorrowful tale long past;
And when Lovel appeared the children cried,
'See! The old man weeps for his fairy bride!'

"At length an oak chest that had long lain hid
Was found in the castle. They raised the lid.
A skeleton form lay moldering there
In the bridal wreath of a lady fair.
Oh, sad was her fate when in sportive jest
She hid from her lord in the old oak chest.
It closed with a spring and her bridal bloom
Lay withering there—a living tomb.
"Oh, the Mistletoe Bough
Oh, the Mistletoe Bough."

THE LENGTH, heights, and depths to which sanitation may be and is being carried are amusing, may be annoying, and finally displeasing. On what a pedestal has the *germ* been placed. He lords it over all. It was very good so long as his dominion in alleys and slums was disputed—let him be routed and put to confusion. But now they—and by "they" is meant sanitary scientists—say that the germ is choosing even the best literature for his abiding place. Those well-thumbed books which so conspicuously chronicle the literary taste of our children, they do say have enough germs in them to poison a guinea-pig. Let us hope that none of us have guinea-pigs around the house, but the thing that bids fair to worry some of us is the fact that these germs—with their discrimination about good literature—may get into our Prayer Books and Hymnals. "They say" that on no account must one sneeze into a book; that if we sneeze into our hymnals, say—which of course is very bad form but sometimes impossible of control—perhaps the stranger in the next pew, perhaps our innocent child singing beside us, perhaps the elderly lady to whom we kindly hand the book, the next Sunday, may die of tuberculosis. It is an awful thought and curtails our privileges so emphatically. If the em-

bargo extends to yawns as well as sneezes it may be a valuable thing in the long run. A congregation that neither yawned nor sneezed would be a very encouraging one.

But out of this gloomy outlook which bids fair to put an end to the handing and passing of Prayer Books and Hymnals may come a return to the admirable old custom of carrying one's Prayer Book to church with him. What a distinctive, dignified, fine thing that was! How one discerned the Churchman, even though clinging to a street-car strap, by the little cross-marked book he carried! The children of the last generation were presented Prayer Books as soon as they could read, or at Confirmation, and they esteemed them as a choice possession. Now there are always books at the church, and to carry them some people consider a bit priggish. But of course, if science goes too far and condemns the common use of books in church, the old individual home Prayer Books will be gladly hunted up, dusted, and brought to church once more.

Occasionally now one finds a Prayer Book which has wandered about the church, and it is interesting and sometimes touching to open these handsome books and perhaps find spread therein the name of one who has passed out of life, or of some child to whom it was a birthday gift. Sometimes memoranda of some length are found on their fly-pages. Lately I heard a Churchwoman lamenting the loss of her grandmother's Prayer Book which had disappeared from her own pew. After several cursory searches for it after service, she came down one week-day and went into every pew, finally finding it in the choir stalls. It was a costly morocco volume with gilt-edged pages and doublure of handsome tooling. It was the old version, and, I fancy, the choir boys found pleasure in reading the little sketch which a loving daughter had placed on its front page:

"This was my grandmother's Prayer Book. It was given to her by her favorite nephew in Dayton, Ohio. Grandmother was a beautiful woman. She was Pennsylvania Dutch and became a Churchwoman late in life. She wore calico dresses made with a wide tuck and a little cape. She wore caps trimmed with curly ribbon—black caps in the week and white ones on Sunday. On Sunday she carried this book with great pride. She used her Sunday snuff-box, too, filled with the best Maccabaugh snuff. This snuff-box was square, having printed on the corners, 'No North,' 'No South,' 'No East,' 'No West,' and in the middle, 'But a glorious Union forever.' Her soldier son sent this to her and she received it just three days after he was shot at the battle of Stone River. Grandma always kept a vanilla bean in her top bureau drawer."

After the owner of this book had allowed me to read this she said, "I shall not bring it to church again. I have always liked to see it in my pew, but it is growing too precious an heirloom to take a chance of losing it." It bore the date 1851.

THE AUXILIARY of the diocese of Marquette is particularly interested in the Tanana Valley Mission in Alaska. From Miss Eliza J. Bailey, Sault Ste. Marie, Mich., comes the description of detailed work, sent to the Marquette Auxiliary by the Rev. Guy H. Madara:

"The school year at Nenana began on September 1st, and as I wish to keep our friends informed of the progress that is being made I write this letter, which may be considered in the light of an annual report.

"During the year there was an average attendance of fifty children in the school sessions, but as the Indian children, who are not in the boarding school which we maintain at Nenana, must go with their parents when they are away, hunting and fishing, the only regular pupils we have are the thirty mission children. The school term ended on June 30th, and the children have been busy all the summer—the boys in helping about the model farm which we maintain, and in keeping the fish wheel repaired and curing fish. The run of fish was light during the summer, but the fall run was better, and we have a large supply of dried salmon to keep us going until the fish come again next summer. We have a team of seven dogs at Nenana, and with other food they need a fish per day to keep them alive, so it takes a great many salmon to keep them and to give the children enough to eat. The farm produced about five thousand pounds of potatoes, with about a ton of rutabagas, turnips, carrots, and cabbage, and these fresh vegetables will have an important part in the feeding of the children during the coming winter. One must live in this country to appreciate fully what fresh vegetables mean in the winter. But all in all you can see from this how busy the children are kept, and how varied are the lines upon which their training runs. We feel that the children must not only have spiritual training, which is so large a part of their lives at Nenana, and the training in the 'three R's,' but they must also be so trained that when they leave the mission they can carry with them better ways of doing everything and be better prepared to meet the changing conditions the new railroad is going to bring to them. Next spring, construction work will start at Nenana, and the town site has already been surveyed, so that the work of the mission will be doubly difficult, and we look for strenuous times ahead. Of course it gives us an added incentive, if such addition be possible, to go ahead with our work of preparing the children, with renewed vim and energy, as it places this definite condition of contact with white people before us.

"We have the logs for the industrial building up. Bishop Rowe stayed for two months last spring and helped to get out the logs and put them up for the walls. We hope to have the rest of it completed early next spring and this building will give Arthur Wright a far better chance to teach the boys to care for their tools than he now has.

"The girls have made much progress, and are making better bread than I can remember at Nenana. Miss Alice Wright is the resident missionary in charge, and is paying special attention to their training along lines of cleanliness, and the results are showing. The Indian is naturally not clean. It requires a great deal of trouble to get the water they use for cooking in winter, and bathing is a hard problem, as they melt snow for the water, and have very few pots and pans. In summer, the rivers are full, but of muddy water; for the Tanana drains the glaciers of the Alaskan Range, which send down so much silt that it eddies all through the river, and gives the whole river the appearance of an animated Italian marble. But the children at Nenana are taught the virtue of cleanliness, at least, and our hope and trust is that when they leave they will take with them a love of clean things, and thereby the whole standard of living may be raised.

"In all this work the scholarships bear a most important part. The Board of Missions does what it can for us, but their appropriations were made in the days when the mission was young, and that which sufficed for the infant is far too weak for the lusty, growing child. The result is that, more and more, we have come to depend upon the scholarships for our advance work. Is another child admitted to the mission? Thanks to a scholarship. Is another of the many opportunities for service, which are constantly presenting themselves to us, grasped? Again, thanks to a scholarship. So to those who keep up these scholarships must go our thanks and credit for most of the big work that is being done there, for you are doing the larger portion. The work in the Tanana Valley Mission is progressing, and is broadening its scope and influence as the years pass. Thank God for this, and for the friends whose continued interest makes it possible for us to steadily forge ahead in the preaching of the Gospel of Jesus Christ."

THE GUERDON

I

A soul before St. Peter
His emptiness deplored:
"Alas, one gift is all I have
To lay before the Lord."

II

The saints gazed through the pearly gates
His judgment to behold;
The sea of glass, in Heaven's light,
Sparkled with blue and gold.

III

"I triumph over envy;
I made nor sigh nor moan
When that to my friend was giv'n
I would have died to own."

IV

The saints thronged round the pearly gates,
They led their comrade through;
The sea of glass, in Heaven's light,
Glittered with gold and blue.

MRS. THOMAS ANTHONY WILSON.

CHRISTMAS, 1915

After the lapse of nineteen hundred years
Since, heaven-heralded the Prince of Peace,
Christ came to bring redemption and release
From strifeful hates and heart-corroding fears,
Still serried nations march with frenzied cheers
To slay or die, of strife is no surcease,
Death and destruction day by day increase,
And earth is soaked with blood and drenched with tears:

Yet even so our spirit shall not quail;
His word is sure; He, though He tarry long,
Shall reign supreme among the tribes of men;
Then mercy over judgment shall prevail,
And o'er the rescued earth shall ring again
The gladsome chorus of the angel throng.

JOHN POWER.

Some Family Customs in Serbia

By CAROLINE FRANCES LITTLE

THE Serbian people are an ancient one, referred to by Homer, Herodotus, and Tacitus. From almost pre-historic times the nations from the Baltic sea to the Black burned their dead, but enclosed the charred skeletons in urns with pins, rings, glass beads, as well as articles of bronze and iron. The Serbs are tenacious of old national and family customs, and to-day the peasants carry out certain funeral rites which are practices of past generations, yet in a modified form. Previous to the placing of a body in the casket, sulphur, gunpowder, and tow are burned in it by two women. Before the priest and the procession reach the grave the same women have preceded him, and, surrounding the grave with inflammable materials, have set fire to it. Coins are thrown in, a remembrance of the articles formerly put in the red clay cinerary urns. A relic of the Stone Age is the fact that the pall is never cut with scissors, but with a sharp stone. The evening of the burial the women again visit the grave, and, arranging a cross of the materials previously used, burn it up. A barbarous custom, which the priests will not allow, had been that if a second person of a family died in the same year a live black cock was interred with him. Now they kill the poor fowl, wrap his head in clean linen, and place it in the coffin, but bury the body under the door-step.

The true Serbs are tall and strong, with great powers of endurance, the average stature being six feet; and most of them possess the Slavonic grey eye, even if their hair should be dark. They are great water drinkers, the national beverage being spring water. One traveler says they took seven or eight glasses to her one. They make, it is true, a home-made wine, and a plum brandy, called *slivovitza.* In the country districts the women still follow in general style the costumes found outlined on the ancient Slav-Vened cinerary vases. A form of the *tabard* or straight apron, often richly ornamented, is usually seen. Both men and women wear the primitive sandals or *opanka,* with leather thongs and straps. The women carry a dagger in the belt, and the men besides the knife frequently have one or two pistols. In the cities, the wealthy have adopted the European dress, being fond of handsome clothes.

The Serbs feel such a reverence for fire that it is probable that remote ancestors were fire-worshippers. On Christmas, Easter, and all holidays, as well as marriages and funerals, the fire is of great importance. On St. John's Day fires are lit on the hillsides, and the young people dance around them to the sound of bag-pipes and flutes, doubtless singing, for the Serb loves to sing. A Serbian youth usually carries his flute in his belt, and plays as he walks along the picturesque mountain roads. Their songs and ballads tell of national events, of past glories, and future hopes for Servia. In Austria-Hungary, where they have been so cruelly crushed down, they are forbidden to sing these epics, but nevertheless the mothers do sing them softly to their children.

One of the greatest days is the celebration of the family patron saint, for each has its own *Slava.* In all languages based on the Slavonic tongue, *Slava* means glory. In this sense the *Slava* is the glory of the family. The idea of a family saint seems to be purely Serbian, and they have a saying, "Where the *Slava is,* there is the Serb." The festival, sometimes called *Krsno ime,* is both religious and social in character.

For centuries it has been observed with the same customs. It is preceded by a fast, and on the eve the priest comes and blesses the water, reads prayers for the departed, asperging the family by sprinkling them with a bunch of basil or myrtle, which has been dipped in the consecrated water. The house has been thoroughly cleaned, and the best clothes have been put in order. The great *Slava* cake, *Kolatch,* and the sacrificial dish, *Kolyivo,* must be prepared with scrupulous care. The former is of wheat flour, about one foot in diameter, and from two to three inches thick. The top is decorated with a cross, the four shields bearing the initials of the words, "Jesus Christ the Victor." The sacrificial dish contains boiled white wheat, which is sweetened, filled with nuts, and ornamented with colored sugar.

The guests arrive the night before—for the Eve is important—and say to the host, *Sretna Slava,* "May thy *Slava* be happy," while he replies, "May thy soul be happy before God."

Water is poured over the hands of the guests, for the Serbs do not like to eat with unwashen hands. The candle is lit, and incense is offered before the icon of the patron saint (the *Slava*) and also to the guests. After a prayer the meal begins, and the same seven toasts are proposed as in previous times. The first is, "May God help us always," and the third is, "To the Glory of the Holy Trinity." Those who live near return home, but the others remain for the night, to be in readiness for the important part of the festival the following day.

In the early morning the man of the house carries to the church a wax candle, a bottle of oil, one of wine, some incense, the *Slava* cake, and the sacrificial dish. These are all laid upon the altar during the service, after which the priest, chanting certain prayers, cuts the cake in halves, one of which is to be his, but the father returns with all the other articles, which have been blessed and hallowed. A few minutes before noon, the viands are placed upon the table, and the great candle is lit. A censer with the blessed incense is passed around, and the guests reverently cross themselves, while the host says, "The time has arrived that we drink a glass to the perpetual Glory of God. Wherever His Glory is mentioned, there and always may that Glory be helpful to man." The response is, "May God grant it." After a solo they drink "To the Glory of the Holy Cross and our Baptismal names," and this is followed by a glorification of the Ever Blessed Trinity.

Each guest receives a spoonful of a cordial containing fruit, coffee, and brandy; then the *Kolyivo* is brought in on a salver and each one takes some, but first says a prayer for the family. If it be summer time the *piece de résistance* is a roast lamb, and if it be winter it is a young pig; but should the feast fall during a fasting season a fish roasted on a layer of red peppers mixed with onions is substituted. After the religious ceremonies are over, the national songs are sung, tales of the old Serbian kings are recited, and all feel care-free. When the dinner is over they dance the *Kolo* to bag-pipes and flutes, or perhaps gypsies furnish the music. The festivities may last two or more days.

Besides the family *Slavas* every village has a patron saint, and all unite in the celebration, which is called *Zavetina.* If the day should fall between Easter and St. Peter's Day a procession goes out to visit the sacred trees in the village boundary. At different points are trees marked with a cross, usually limes, the sacred Slavonic species, and these must not be cut down. A crucifer leads the procession; then comes the vested priest bearing a copy of the Bible, followed by the icon bearers and the other villagers, marching two by two and chanting.

The patron of the schools, and also of the Serbian nation, is St. Sava, their first Archbishop. More than a score of years ago the king required that every regiment in the army should have its own saint. Thus we see that the Serbs are constantly thinking of the departed in a way that makes the Great Unseen a reality, and like the Russians they do not fear death, believing it to be the entrance into Eternal Life. For their earth-lives they know that they must give an account some day, and one of their proverbs says, "God does not settle His account with men every Saturday, but the day comes in which He settles them." So they work and pray, sing and dance, in the spirit of another one of their wise sayings, "Work as if you are to live an hundred years; pray to God as if you were to die to-morrow."

THE CITY OF GOD

There is no certain city here,
No place that long abides.
Earth's greatest states are moved like straws
Upon time's ceaseless tides.

A heap of ruins here and there
Is all past empires show;
The greatest nations have their day,
They stay awhile and go.

But God has plans earth knows not of:
He builds and builds to stay.
The City that God rears will stand
Untouched by time's decay.

And whoso joins his work to God's,
Though now his work seem vain,
Will some day wake to find with joy
He's wrought eternal gain!

JOHN H. YATES.

Church Kalendar

Jan. 1—Saturday. Circumcision. New Year's Day.
" 2—Second Sunday after Christmas.
" 6—Thursday. Epiphany.
" 9—First Sunday after Epiphany.
" 16—Second Sunday after Epiphany.
" 23—Third Sunday after Epiphany.
" 25—Tuesday. Conversion of St. Paul.
" 30—Fourth Sunday after Epiphany.
" 31—Monday.

KALENDAR OF COMING EVENTS

Jan. 12—House of Bishops, Philadelphia.
Jan. 25—Synod, Province of New York and New Jersey, at Albany.
" 25—California Dioc. Conv., Grace Cathedral, San Francisco, Calif.
Feb. 8—Synod, Province of the Southwest, St. Paul's Church, Kansas City, Mo.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. Hudson Stuck, D.D.

ASHEVILLE

Rev. George Hilton (during January).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Miss S. H. Higgins.
Rev. S. H. Littell.

SHANGHAI

W. H. Jeffreys, M.D.
Rev. F. L. H. Pott, D.D.

JAPAN

TOKYO

Rev. Dr. C. S. Reifsnider.

SOUTH DAKOTA

Mrs. George Biller (during January and February).

UTAH

Rt. Rev. Paul Jones, D.D. (during January).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

THE Rev. W. T. ALLEN has accepted a call to Coleman and Bollinger, in the diocese of North Texas, and expects to begin work about February 1st. He has been delivering addresses on the White Cross Single Standard League of America, of which he has been chairman for several years. On December 14th he organized Chapter No. 55 at Harrison, Arkansas.

THE Rev. B. ARTHUR ARNOLD has accepted spiritual charge of the parish of Winchester, in the diocese of Ottawa, Canada, beginning January 1st.

THE Rev. ROBERT BLICKENSDERFER has resigned his curacy at St. Agnes' chapel, New York City. He will take up his new work as rector of Christ Church, Hackensack, N. J., about January 1st.

THE Rev. HARRY INNIS BODLEY, rector of St. Mark's Church, New Britain, Conn., and Mrs. Bodley are going on a two months' vacation in Southern Georgia. The vestry will bear the expense of his trip. Mr. Bodley has worked continuously and arduously in St. Mark's parish for seventeen years, never sparing himself. His health has not been good for some time past, largely due to overwork. The parish will be in charge of the Rev. Carlos E. Jones, assistant minister, during the rector's absence.

ST. THOMAS' CHURCH, Taunton, Mass., is feeling sincere regret that Miss M. I. BURD, one of its most efficient workers, is to be transferred on January 1st to St. Mary's Church, East Boston, where she is to work among the Italians under the supervision of the archdeaconry of Boston.

SECOND SUNDAY AFTER CHRISTMAS

St. Luke 2:15—"When the angels were gone into heaven."

The Judgment trump is hush'd; the seers their strains
Prophetic ceas'd; the heralds of the dawn
Have sung from Heaven's vault "The Child is born,
For whom the ages travail'd." What remains
For common men who walk the earth and see
No miracle around, no open heaven
To-day, nor hope of one to-morrow given,
Nor earthly weakness winning victory?

What but the wonder, constant as the sky,
Heaven open through earth's struggle and turmoil,
God manifest in all the aeons' toil,
Clear in the purpose of eternity!
Sing then, thou earth, th' angelic song is thine;
Thy cloven depths proclaim the Child divine.

HERBERT H. GOWEN.

THE address of the Rev. WALTER EDWIN DAKIN after January 1st will be Grace Church rectory, Canton, Miss., instead of the Church of the Advent, Nashville, Tenn.

THE Ven. E. THOMAS DEMBY should be addressed at Hoffman-St. Mary's Industrial Institute, Keeling, Tenn.

THE Rev. GRANT KNAUFF has joined the staff of the Cathedral at Memphis, Tenn., and will be in charge of St. John's, Buntyn, St. Thomas', Somerville, and St. Alban's, New South Memphis

AT a meeting of the Standing Committee of the diocese of Pittsburgh on Monday, December 13th, the Rev. GEORGE WOODWARD LAMB of Trinity Church, Rochester, was elected secretary of the convention, to take the place of the Rev. W. L. H. BENTON, lately removed to San Diego, California. Mr. Lamb has served for three years as assistant secretary.

THE Rev. GOMER B. MATTHEWS, for many years rector of the Church of the Holy Apostles. St. Clair, and secretary and treasurer of the archdeaconry of Reading, diocese of Bethlehem, has been called to take charge of St. John's Free Church, Kensington, Pa., to succeed the Rev. Waldemar Jansen, who has gone to Trinity Church, Oxford. Mr. Matthews will be in residence January 15th.

THE Rev. ARTHUR HOWARD NOLL, LL.D., for the past fourteen years registrar of the University of the South, Sewanee, Tenn., and for seventeen years secretary of the diocese of Tennessee, is leaving Sewanee to assist Archdeacon Windiate in St. Raphael's Institute, Monterey, Tenn. Dr. Noll will be in residence at Monterey after January 1st, and all communications for him, as secretary of the diocese or otherwise, should be addressed accordingly.

THE Rev. GILBERT A. OTTMANN has resigned the rectorship of Holy Trinity Church, West Palm Beach, Fla., to accept that of Trinity Church, Findlay, Ohio, and will take up his new work about January 15th.

THE Rev. PERCY OWEN-JONES is taking charge of St. John's Church, Savannah, Ga., during the enforced absence on account of sickness of the rector, Rev. William T. Dakin. Address 901 East Henry street, Savannah, Ga.

THE address of the Rev. CARL I. SHOEMAKER is 42 Chun street, Asheville, N. C.

THE Rev. H. A. THOMAS, formerly of Kincardine, is the new rector of Trinity Church, Galt, diocese of Huron, in Canada.

THE Rev. SAMUEL G. WELLES has been nominated by the Bishop of New Jersey and elected by the Cathedral trustees to the office of diocesan institutional chaplain. Mr. Welles will visit all state and county institutions. This is the commencement of a large work undertaken by the Cathedral Foundation.

ORDINATION

DEACON AND PRIESTS

HARRISBURG.—On Saturday morning, December 18th, in St. Paul's Church, Harrisburg, by the Rt. Rev. James Henry Darlington, Bishop of Harrisburg, the Rev. JOHN VAUGHAN DAVIES, the Rev. DAVID YULE, and the Rev. LEWIS HARNER HUBER, were advanced to the priesthood, and Mr. EDWARD SHEPLEY BARLOW was ordered deacon. Mr. Yule was presented by the Rev. Dr. Appleton, Mr. Huber by the Rev. Mr. Pulsifer, Mr. Davies by the Rev. Mr. Baker, who also presented Mr. Barlow. The sermon was by the Rev. William T. Reynolds, minister in charge of St. Luke's, Mechanicsburg. Dr. Appleton read the Litany. Mr. Baker read the Epistle and Mr. Barlow the Gospel. The Rev. G. F. G. Hoyt had charge of the quiet hour previous to the ordination. The Rev. E. L Henderson was also present and joined with the others in the laying on of hands. The ordinands will remain in the charges which they have been serving, Mr. Yule at Blue Ridge Summit, Mr. Davies at Lykens and Williamstown, Mr. Huber at Jersey Shore, and Mr. Barlow at Kulpmont.

PRIESTS

NEW JERSEY.—The Rev. HOWARD J. SWEENEY was advanced to priest's orders in Christ Church, Trenton, on the Feast of St. Thomas. Morning Prayer was read by Bishop Matthews. The Rev. H. M. Denslow, D.D., preached the ordination sermon and the candidate was presented by the Ven. R. Bowden Shepherd. The Rev. H. T. Owens read the Litany. Bishop Matthews was celebrant. In the chancel were the Rev. W. R. Rogers and C. S. Wood. Mr. Sweeney is in charge of Linden and Sewaren.

SALINA.—On St. Thomas' Day, December 21, 1915, in the Cathedral, Salina, Kan., the Rev. FRANK RICE PROUT, deacon, was ordained to the sacred order of priests by the Rt. Rev. Sheldon Munson Griswold, D.D., Bishop of Salina. The Bishop preached the sermon. The Rev. V. VanM. Beede was master of ceremonies, and read the Epistle. The Ven. Archdeacon Sparks presented the candidate, read the Gospel, and acted as chaplain to the Bishop. Both these priests assisted at the imposition of hands. The Very Rev. Dean Kinkead read the Litany. The service was choral with the Cathedral organist and choir present. The newly ordained priest will act as chaplain and secretary to the Bishop.

MARRIED

GRING-WYLIE.—The Rev. AMBROSE D. GRING, for thirty years a missionary in Japan, but now living in Cambridge, Mass., and Mrs. GERTRUDE SHEFFIELD WYLIE, widow of the Rev. GEORGE MORRIS WYLIE of Ohio, were married by the Dean in St. Paul's Cathedral, Boston, at 11:30 P. M., Christmas Eve, just prior to the Midnight Eucharist. Mr. and Mrs. Gring will for the present live in Cambridge, but eventually plan to go either to Japan or the Pacific coast.

DIED

BARNES.—Fell asleep on Sunday evening, November 21, 1915, at his home in Ellensburgh, Wash., SILAS WYATT BARNES, in his seventy-fourth year. Mr. Barnes was one of the founders of Grace Church, Ellensburgh, and for many years its senior warden. The burial office was said at Ellensburgh, Wash., on Wednesday, November 23rd, by the Rev. Charles L. W. Reese, rector of Grace Church. May he rest in peace, and may light perpetual shine upon him.

BARTLETT.—Entered into life eternal, Friday, December 17, 1915, at West Roxbury, Mass., in the seventy-third year of his age, the Rev. FRANKLIN WESTON BARTLETT, D.D. The burial office was read Monday, December 20th, in Emmanuel Church, West Roxbury, Mass., by the Rt. Rev. Samuel Gavitt Babcock, Suffragan Bishop of Massachusetts; assisted by the Rev. Howard S. Wilkinson and the Rev. Dr. Simon B. Blunt. Interment at Towanda, Pa., Tuesday, December 21st, the committal being read by the rector of Christ Church, the Rev. Percy T. Olton.

"My faith looks up to Thee,
Thou Lamb of Calvary."

COX.—MARIA DUANE BLEEKER COX, beloved wife of Wilmot Townsend Cox, on December 16, 1915.

HEMPSTEAD.—Monday, December 6, 1915, at her home in Topeka, Kansas, ELIZABETH MAYNARD HEMPSTEAD, widow of John Craig Hempstead. Born at Columbus, Ohio, in 1841, daughter of Stephen Maynard, senior warden of his

parish church. Funeral service conducted by the Very Rev. J. P. deB. Kaye. The Rt. Rev. Frank R. Millspaugh, Bishop of Kansas, came to the church in his wheeled chair to read the prayers. One son, three daughters, and a sister survive her.

May light perpetual shine upon her.

MONTGOMERY.—Entered into rest eternal on the 16th of December, 1915, ELVIRA SEYMOUR MONTGOMERY, beloved daughter of Elvira S. Montgomery and the late Frank L. Montgomery. Eternal rest grant unto her, O Lord, and light perpetual shine upon her.

MEMORIAL

WILLIAM FREDERICK ALLEN

(Minute adopted at a meeting of the vestry of the Church of the Holy Communion, Village of South Orange, N. J., December 6, 1915.)

Our well beloved friend and neighbor, WILLIAM FREDERICK ALLEN, senior warden of this Church, departed this life on the 9th day of November, in the year of our Lord nineteen hundred and fifteen, in the seventieth year of his age.

During the last thirty-one years of his life he was a vestryman for twenty years and a warden for eleven years, faithful always to his trust. His character was indicated by a steadfast purpose to enlarge and broaden the influence of the parish for good. In this he succeeded to a marked degree. His generous, courteous nature impressed all with whom he came in contact. His wise and mature judgment, the fruit of a high sphere of thought, was always at the service of the vestry and the parish. Nor was his influence confined to the parish, for his activities entered largely into every phase of village betterment and development. His work outside his home town was of world-wide importance.

In the death of Mr. Allen the parish mourns the loss of a great spiritual and intellectual leader, who commanded the love of all who knew him.

For the Vestry,
GEORGE A. HANNA, *Rector.*
EDWIN S. ALLEN, *Secretary.*

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST desired for parish where there is plenty of opportunity for work. Located in central West, good manufacturing town of 35,000 population. A single or young married man preferred. Address ST. MARTIN'S, care LIVING CHURCH, Milwaukee, Wis.

CURATE WANTED, unmarried, to be organist and choirmaster; simple music, minor duties, including help in daily services. City parish in Middle West. Good salary. Address RECTOR'S WARDEN, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

YOUNG PRIEST devoting part time to literary work, married, forceful preacher, would consider curacy or locum tenency in city parish, preferably Catholic, that can offer opportunity for preaching and for personal ministry to poor and unprivileged. Reasonable stipend expected, but not primary consideration. References. Address URSILON, care LIVING CHURCH, Milwaukee, Wis.

ENERGETIC YOUNG PRIEST, Catholic, desires either parish or missionary work; good reference; not afraid of work. Address ENERGETIC, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHOIRMASTER-ORGANIST WANTED: For largest parish in middle west diocese; ability and energy more requisite than long experience. Address MUSIC COMMITTEE, care LIVING CHURCH, Milwaukee, Wis.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

MALE ORGANIST and choir director wanted in Illinois manufacturing city. Address B. D. F., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER, experienced, Catholic, English trained; boy voice specialist; free now. Highest references. Address SCORE, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Guilmant Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, lists of organs by states, specifications, commendations, etc., on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, Room 70, Bible House, New York City.

ORDERS wanted for Eucharistic Girdles, linen thread, hand crocheted, five yards long. Address M. T., care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York, Altar Bread, Priest's Hosts, 1 cent each. People's: Stamped, 20 cents per 100; Plain, 15 cents per 100.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

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LITERARY

DAILY MEDITATIONS," by Father Harrison, O.H.C., Vol. I, Advent to Trinity Sunday, just out. Vol. II to follow before Trinity Sunday. $1.50 for both volumes postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

A BOOK FOR EVERY CHURCHMAN.—We have secured the remainder of the edition and offer same as long as the limited supply lasts at *half price.* "THE EPISCOPALIANS," by Daniel Dulany Addison, author of *Life and Times of Edward Bass, First Bishop of Massachusetts.* This is the fifth volume of the *Story of the Churches* Series. Dr. Addison has gained a reputation as one of the most skillful historical writers in the Episcopalian Church. In this volume he treats the history of the Church in a popular but very accurate manner. Published at $1 net. Our price 50 cts. postpaid. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

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ACKNOWLEDGMENT

Miss Marie J. Bois, Atlantic City, N. J., who made appeal some months ago in THE LIVING CHURCH for assistance in supplying surgical dressings for use in France, begs to report that she has now used up the amounts sent to her and has, up to date, sent out 4,322 surgical dressings and has spent something over $240. She sends thanks to those who have assisted her in this work.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

APPEALS

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about $30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley

Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

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- E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
- Smith & McCance, 38 Bromfield St.

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- A. C. McClurg & Co., 222 S. Wabash Ave.
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- A. Carroll, S. E. cor. Chestnut and State Sts.

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- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
- Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
- Grace Church.

LONDON, ENGLAND:
- A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

BRENTANO'S. New York.

Uncle Sam and Old World Conquerors. Being the Seventh Division of Uncle Sam, A Satirical Prelude. By William Norman Guthrie. $1.50 net.

EDWIN S. GORHAM. New York.

The American Church Almanac. Year Book for 1916. Paper, 50 cts.; cloth, 75 cts.; postage extra.

HARVARD UNIVERSITY PRESS. Cambridge.

Essays in Social Justice. By Thomas Nixon Carver, Ph.D., LL.D., David A. Wells Professor of Political Economy in Harvard University. $2.00 net.

STURGIS & WALTON CO. New York.

New Rubaivat from a Southern Garden. By George Frederic Viett. A Message of Faith. 75 cents net.

LONGMANS, GREEN, & CO. New York.

The Romanticism of St. Francis and Other Studies in the Genius of the Franciscans. By Father Cuthbert, O.S.F.C. $2.00 net.

A. R. MOWBRAY & CO. London. **THE YOUNG CHURCHMAN CO.,** Milwaukee, American Agents.

The Churchman's Year Book and Encyclopedia A. D. 1916. Mowbray's Annual. Eighth Year of Issue, Revised and Enlarged.

PAMPHLETS

The John F. Slater Fund Proceedings and Reports for Year Ending September 30, 1915.

AMERICAN SOCIETY FOR JUDICIAL SETTLEMENT OF INTERNATIONAL DISPUTES. Baltimore, Md.

The Supreme Court of the United States as an International Tribunal. By William R. Vance, Dean of the Law School, University of Minnesota. Publication No. 23, November, 1915.

CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.

The Kingdom Growing. A Series of Lessons on Our Foreign and Domestic Missions. By the Rev. Lester Bradner, Ph.D., Director of Department of Parochial Education, General Board of Religious Education. No. 48, Soldier and Servant Series, October, 1915. 25 cts. each.

FROM THE AUTHOR.

The By-Products of the Modern College. By Lyman P. Powell, President of Hobart College (Geneva, N. Y.). The Annual Address before the Phi Beta Kappa Society at Cornell University.

PAPER COVERED BOOKS

GOVERNMENT PRINTING OFFICE. Washington, D. C.

Annual Report of the Secretary of the Interior for the Year Ended June 30, 1915.

BOOKLETS

LONGMANS, GREEN, & CO. New York.

The Conception of the Church. By J. G. Simpson, D.D., Canon and Precentor of St. Paul's Cathedral. Liverpool Diocesan Board of Divinity Publications No. XIII. 35 cents net.

KALENDARS

SOCIETY OF THE DIVINE WORD. Techny, Ill.

The Mission Calendar of the Society of the Divine Word, Techny, Ill.

THE CHURCH AT WORK

CHURCH SCHOOL MUST BE STANDARDIZED

A CRITICAL condition exists in the case of St. Agnes' School, Kyoto, Japan. For twenty years little or no improvement has been made in the property. It must now either surrender its government license or bring its equipment up to the standard required by the school laws of Japan. This is our one educational institution in the district of Kyoto, and it has in the past been a potent factor in our mission work. The Board of Missions has authorized a special appeal for $50,000 to buy the necessary land and erect buildings.

CONFIRMATION PERCENTAGES IN DIOCESE OF LOS ANGELES

WITH REFERENCE to the statement recently printed in THE LIVING CHURCH relating to percentage of Confirmation classes from Roman Catholicism and other bodies outside the Episcopal Church, the registrar of the diocese of Los Angeles, the Rev. Henderson Judd, writes that for more than sixteen years past he has kept a record of the classes confirmed in that diocese. Of a total of 7,175, the number that had received Church training was 4,397 or 61½ per cent. The remaining 2,278, constituting 38½ per cent., had been trained in outside bodies of forty-seven different names. During this period 183 who had been baptized in the Roman communion were confirmed, while 15 from the same communion were received without confirmation, a total of 198 or a little less than 3 per cent. of the whole number. These percentages run very closely indeed to the estimates printed in THE LIVING CHURCH.

BISHOP TUTTLE'S GOLDEN JUBILEE

AN UNUSUAL and very happy accompaniment of the sessions of General Convention in St. Louis next fall is to be a celebration of the golden jubilee of Bishop Tuttle. Part of the ceremonial of the event will be the dedication of a church in St. Louis county, and a commemorative gift of $100,000 is promised to begin a new mission in the West.

The rapid development of the American Church and its episcopate finds an index in the statement of the territory which at various times has been embraced within Bishop Tuttle's jurisdiction. When he was Bishop of Montana, Idaho, and Utah, back in the late sixties, his episcopal authority extended over 340,000 square miles, which is more than the combined area of England with Germany or France. When in 1880 Montana was given to Bishop Brewer's charge, Bishop Tuttle as Bishop of Utah and Idaho had 195,000 square miles under his oversight. When in 1886 he was translated to Missouri, his diocese embraced 70,000 square miles, and it was reduced to its present limits (32,000 square miles) in 1890, when West Missouri was made a separate diocese. And next fall this smallest diocese over whose churches he has presided will entertain the great General Convention of the American Church.

CATHOLIC LAYMEN'S LEAGUE

A NUMBER of men of St. Paul's Church, Brooklyn, N. Y., conscious that many baptized Christians, repelled by the emptiness of their existing religious affiliations, had severed their connection with all organized Christian societies, determined to reach them. Forming a Laymen's League for direct personal work, they try to convince men of the truth of the Catholic Faith and the value of the Holy Sacraments by bringing them under the influence of the Church's worship and instruction. Baptized men over eighteen

years of age are eligible for membership. The rules agreed upon are as follows: 1st. Attend the Holy Eucharist. 2nd. Keep Fridays. 3rd. Spend fifteen minutes every week before an altar, outside of service hours, praying for the spread of the Catholic Faith. Upon the third rule dependence is placed for the spread of the work.

The League has been very fortunate in securing for its first president Dr. John Franklin Southmayd, a prominent physician of Brooklyn. The other officers are: First vice-president, W. A. Buckley; second vice-president, Thomas J. Ivans; secretary, Philip Kendig; treasurer, James M. Walker; field secretary, Howard Irving Johnson; chaplain, the Rev. Andrew Chalmers Wilson.

The field secretary, at 247 Windsor place, Brooklyn, N. Y., will visit any parish or diocese and organize the movement, if desired. All communications regarding membership should be sent to him.

During the winter the educational department of the work will be covered by a series of lectures in the parish hall of St. Paul's Church, 199 Carroll street, Brooklyn, N. Y., on the second Tuesday of each month at 8:15 P. M. Professor Blodgett of the General Theological Seminary addressed the first meeting, and Professor Fairfield Osborn, research professor of zoology of Columbia University and president of the Museum of Natural History, addressed the club on December 14th. The Rev. Fr. Powell, superior of the Society of St. John the Evangelist, Boston, will address the club on January 11th; Professor Dyneley Prince, professor of Semitic languages of Columbia, on February 8th; the Rev. G. Napier Whittingham, rector of St. Silas the Martyr, London, England, will speak March 14th, and Dr. Ralph Adams Cram, director of the Massachusetts Technology School, will lecture April 11th. These lectures will be freely open to all men.

CORNERSTONE LAID AND TABLET UNVEILED AT ALTOONA, PA.

SUNDAY MORNING, December 5th, was marked in St. Luke's parish, Altoona, Pa., by the service of unveiling a memorial tablet to the Rev. Allen Sheldon Woodle, late rector emeritus, who died last April in Philadelphia. Bishop Darlington was in charge of the service, and was assisted by the rector, the Rev. George R. Bishop, and by the Rev. Messrs. W. M. Parchment and M. D. Maynard. Various parts in the service were taken by laymen: H. P. Wilson and Allen Sheldon Woodle, Jr., unveiling the tablet, H. Allen Anderson reading commemorative resolutions of the men's club, and Charles W. Billin those of the vestry. Memorial addresses were made by Bishop and rector. The inscription on the tablet is as follows:

To the glory of God and in loving memory of
ALLAN SHELDON WOODLE,
1845-1915,
Rector of this church thirty years.
Rector emeritus nine years, 1876-1915.
Wise, loyal, faithful.

In the afternoon of the same day the cornerstone of the new parish house was laid after a preliminary service in the church. The stone was set by Contractor Harry Russell and the rector. Returning to the church building for additional exercises in connection with the occasion, the congregation listened to addresses by the rector, by Dr. Henry H. Stiles, pastor of the Second Presbyterian Church, and by Bishop Darlington.

CORONATION HONORS IN JAPAN

AT THE recent coronation of the Emperor of Japan, among other honors conferred, decorations were given to several prominent Christians, wnose work was so conspicuously of a religious and Christian character that the honors are, in effect, a recognition of its value. Among these were the Rev. Dr. Motoda, headmaster of St. Paul's College, Tokyo, and Miss Ume Tsuda, a devoted Churchwoman, who conducts a school for girls which, though not under our Board, has a strong influence in aiding the Christianizing of Japan. This is the first instance in the history of the empire where such recognition has been given from the throne.

ANNIVERSARY OF CHRIST CHURCH, JORDAN, N. Y.

THE SEVENTY-FIFTH anniversary of Christ Church, Jordan, N. Y., was observed by fitting services on St. Andrew's Day. Bishop Fiske was the celebrant at the morning service and preached. He was assisted by the rector, the Rev. Burnett T. Stafford, and by the Rev. Walter E. Jones. A number of the clergy of the diocese were present, as were

CHRIST CHURCH, JORDAN, N. Y.

many former members of the parish and their friends.

After a dinner at the local grange hall, the members of the congregation and their invited guests reassembled and listened to an interesting and instructive historical paper by the rector, pointing out the great changes in church and town since the first little group of loyal Church people had held their services in the district school house, lighting it at night by candles held in the hands of the worshippers. The first church building was erected in 1846, but scarce a year had passed before it was completely destroyed by a tornado. He told also of the sterling work done by the Rev. John G. Webster, under whose leadership the present substantial edifice was built, and how he left his work to answer the call of the Union during the Civil War. Reference was also made to the fact tnat the organist of the church at the present time, Mrs. Catherine H. Rockwell, had served in that position continuously for over fifty-six years and had missed in all that period only two or three Sunday services, a record that stands unique in the American Church.

The Rev. William M. Beauchamp, D.D., who followed the Rev. John G. Webster in charge of the parish and who was present at the consecration of the church, on December 24, 1863, was the other speaker. Having lived in Onondaga county for eighty-five years, he had a fund of interesting reminiscences that were eagerly listened to by old and young.

DEATH OF REV. F. W. BARTLETT, D.D.

ON FRIDAY, December 17th, at West Roxbury, Mass., the Rev. Franklin Weston Bartlett, D.D., a faithful priest of the Church, passed to his eternal reward. Dr. Bartlett was born August 30, 1843, in Towanda, Pa. In 1865 he graduated from Union College, Schenectady, N. Y., from which institution he later received the degrees of M.A. and D.D.

His theological education was received at Berkeley Divinity School, where he graduated in 1869. The same year he was made deacon in Christ Church, Towanda, Pa., by the Rt. Rev. William Bacon Stevens, Bishop of Pennsylvania, and was advanced to the priesthood by Bishop Stevens in St. Michael's Church, Germantown, Pa., in 1870.

His record in the Clerical Directory shows that his first work was at the Church of the Mediator, Allentown, Pa., from 1869 to 1871; and that afterward he was at Trinity, Pottsville, in 1871, going to Philadelphia in 1874. He took charge of St. Mary's, Northfield, Vt., in 1877; Trinity Church, Seneca Falls, N. Y., in 1884; St. John's, Williamstown, Mass., in 1886; St. John's, Bangor, Maine, in 1895; and of St. Paul's, Peabody, Mass., in 1897.

During his rectorship of St. John's Church, Williamstown, Mass., he was instructor in Hebrew at Williams College. Here he also received the honorary degrees of M.A. and D.D. The greater part of his ministry was spent in the diocese of Massachusetts, his last charge being St. Mary's Church, Rockport.

Dr. Bartlett was the author of Hymn 226 in our Church Hymnal, and is mentioned in the Rev. Dr. John Newell's *Cyclopaedia of Hymnology*.

He was married in 1890 to Miss Katharine Nichols, daughter of Charles S. Nichols of Salem, Mass., and sister of the Rev. Dr. Harry P. Nichols, rector of Holy Trinity Church, New York City.

The burial office was read in Emmanuel Church, West Roxbury, Mass., Monday, December 20th, by the Rt. Rev. Samuel Gavitt Babcock, Bishop Suffragan of Massachusetts; assisted by the rector, the Rev. Howard S. Wilkinson, and by the Rev. Simon B. Blunt, D.D. The interment was at Towanda, Pa., the committal being read by the rector of the parish, the Rev. Percy T. Olton.

DEATH OF REV. M. F. MORENO

IN THE death on November 25th of the Rev. Manuel F. Moreno the missionary district of Cuba lost a valuable worker, and the veteran priest in that field. From the inception of the regular ministry of the Church in Cuba his name has been most intimately associated with this work. Having received his theological education in Philadelphia, he was able to instruct his fellow-countrymen in the doctrines, customs, and observances of the Church; and being himself a Cuban, he understood, as no foreigner could, the habits and modes of thought of the Cubans. In the annual convocations of the district he frequently suggested modes of action and of expression which were most effective, and prevented others which would have been detrimental in the Church's ministrations.

His first work as deacon and as priest was in the city of Havana, where he held services in three parts of the city, Havana proper, Jesus del Monte, and the Cerro. In Jesus del Monte he established the day school called Calvario Mission, which continues to the present day and is flourishing.

Having been withdrawn from Cuba during the Spanish-American war for lack of support, he was returned afterwards and sent to a village called Bolondron in the Province of Matanzas, where he founded an asylum for children made orphans by the war. There he established a mission for which, through the

efforts of a number of ladies living on the main line of the Pennsylvania Railroad near Philadelphia, a good church was soon built.

Mr. Moreno quickly won the esteem of the people, and was made a member of the board of education, and licensed to officiate at marriages.

It is interesting to note that in order to receive this privilege it was necessary that his license to officiate in the Church of God should be signed by the Bishop who had ordained him deacon (Bishop Whitaker of Pennsylvania), and countersigned by the governor of Pennsylvania, together with the Secretary of War, and the Secretary of State in Washington.

During the latter years of his life he suffered greatly from affections of the throat and eyes, on account of which he underwent a number of operations.

He died in Cienfuegos, to which place he was transferred after being relieved at his own request from the work in Bolondron.

PAINTING IN THE CONNECTICUT STATE PRISON

THE PICTURE which Miss Genevieve Cowles, a faithful communicant of the Church, has been painting in the Connecticut state prison for a number of years past, and to which reference was made in these columns some months ago, is now completed.

It is a canvas twenty-five by twelve feet, placed above the platform on the west wall of the prison chapel. It depicts the scene by the shore of the Lake of Galilee where our blessed Lord after His resurrection restored St. Peter to his apostleship, as recorded in the twenty-first chapter of the Gospel according to St. John.

The story of the inception of the work and all the years of its accomplishment is a most interesting one. The artist is a native of Farmington, Conn., whose training in her profession was received at Yale, and whose work previous to beginning this picture was in the field of illustration, especially for *Scribner's* and *McClure's* magazines, and in the field of stained-glass designing. Examples of her work in this latter field may be seen in the honor room of Grace Church, New York, and in St. Michael's Church in Brooklyn. Becoming interested in the life of the inmates in our penal institutions and particularly in the inmates of the state prison at Wethersfield, Miss Cowles conceived the idea, in company with a sister since deceased, of placing in the prison a painting which should symbolize hope and human love to the men who should look upon it.

In prosecution of her task, Miss Cowles spent between three and four years in Palestine studying the landscape and figures for her picture. Her work has been a labor of love and prayer, and the funds for carrying it on have come largely from friends interested in prison reform. Miss Cowles has felt the inspiration that comes to a life through looking at such a picture as she has painted, realizing that that which helped men to better lives was a bridge into eternity. In her own words, the picture is to be her confession of faith in Christ. She has said, "I have only my life to give. That I am giving to this effort to bring hope to my brothers and sisters in the prison."

ORDER OF ST. VINCENT

THE ORDER OF ST. VINCENT, the national guild of acolytes, has adopted the bronze medal here pictured. The obverse, representing St. Vincent with the deacon's censer and martyr's palm, is the same design that was formerly used by several local guilds. The reverse, showing the initials O. S. V. in monogram superimposed upon a gridiron—the ancient symbol of St. Vincent's martyrdom—is the design of the acting secretary-general of the order, from whom they may be obtained by members upon the deposit of twenty-five cents. The medals remain the property of the order and must be surrendered by anyone ceasing to be a member.

The order, which is the outgrowth of the wide-spread revival of the function of acolyte in the American Church, has been growing steadily since its foundation last St. Vincent's Day; and this in spite of the fact that there has been no active propaganda for it, the promoters feeling that the growth should be gradual and that the order should attract those deeply concerned in the spiritual life rather than in the ceremonial aspect of the work of an acolyte. This policy has brought it several hundred serious-minded men and boys, representing fifty-five parishes scattered from coast to coast. Among the number are the lone server of the country chapel and entire guilds of some of the Cathedrals and leading parishes of our large cities. Middle-aged lay readers have been as anxious to become members as have been the

MEDAL OF THE ORDER OF ST. VINCENT

younger altar boys. There being no age limit for membership, confirmation is the only necessary qualification beyond the consent of the priest under whom the applicant may be serving. It has been found that the joining of only one or two of the members of some parochial guilds has in no way interfered with the local organization. The obligations of the order insure loyalty and obedience to local traditions and leave no place for personal vagaries nor ideas as to ceremonial.

The objects of the order are fully stated in its third article, viz.:

1. To promote holy living amongst its members.
2. To promote loyal obedience to ecclesiastical superiors.
3. To encourage more frequent attendance at the Holy Eucharist, and more careful preparation for its reception.
4. To promote friendship and brotherhood amongst servers.

Many of the reverend clergy have joined as associates.

The first general council, to consist of four priests, a secretary-general, and twelve members, will be elected as soon after the New Year as the preliminary arrangements can be made. This council will upon its election assume the executive functions of the order which are now being undertaken by the committee.

The dues are nominal—twenty-five cents per year.

Further particulars and application blanks may be obtained from the acting secretary-general, Robert T. Walker, 5 Acacia street, Cambridge, Mass.

NATION-WIDE PREACHING MISSION

BISHOP LAWRENCE has issued a letter to his people dwelling on the serious condition of the world, and calling them to an observance of Holy Week as a time of prayer and preaching throughout the diocese, with the Fifth Sunday in Lent as a day of preparation. The clergy will meet the Bishop on April 10th, and the lay volunteers are asked to meet with him in a service of preparation on March 12th. The Bishop calls the attention of the clergy to a list of suggestions put forth by a special committee headed by Bishop Babcock. The list follows:

1. That the clergy inform their congregations as soon as possible of the plan for a week of prayer and preaching.

2. That in every parish a committee of men and women be formed to assist the rector in making known to the members of the parish the purpose of this week of special services, and to enlist their interest.

3. That the purpose of the week of prayer and preaching shall be the culture and development of the spiritual life of the pastor and people in all its aspects of faith and practice.

4. That preparatory services and meetings be held in each parish at intervals leading up to the special week of devotion. These meetings may well be partly for united prayer and partly for consideration of methods, etc. The Lenten services might well be arranged with this in view.

5. In regard to the programme of services and meetings for the week, conditions vary so much that no one programme can be used in all parishes. The following suggestions, however, are offered:

a. A more frequent celebration of the Holy Communion.

b. Daily afternoon or evening meetings, or both if practicable.

c. One or more afternoon meetings set apart for children.

d. At least one meeting for men and one for women held. Special meetings for young men and young women may be advisable.

e. In some parishes the evening meeting might be chiefly a preaching service in the church and an effort be made to secure the presence of non-church-goers.

f. In other parishes the evening meeting might be more informal in character, the pastor meeting a group of his people for conference upon the more personal aspects of religion, such as the practice of the presence of God, prayer, the sacramental life, the devotional study of some portion of the Bible or of the Prayer Book.

g. Meetings might be held in private houses for the parishioners in the immediate neighborhood.

h. In various services and meetings large place be given to intercessory prayer.

i. Prayers approved by the Bishop be used as well as prayers from the Prayer Book.

THE RECENT preaching mission in Christ Church, Quincy, Mass. (Rev. William Grainger rector), was of much spiritual benefit to priest and parishioners. All feel that it was most helpful in bringing them nearer together spiritually. Materially, also, the benefit was great. As a result of the every-member canvass on Sunday afternoon, December 12th, there were eighty-four new pledges totalling $650.20; increase in pledges to the amount of $342; new sittings and pews to the value of $146. In other words, the income of the parish for next year will be larger by $1,143.20. As the budget of parochial expenses is $4,500, it can readily be seen how large the material result has been.

AT THE Church of the Holy Innocents, Hoboken, the Rev. Father Duffy, superior of the Society of the Divine Compassion, will conduct a mission of eight days, beginning on Sexagesima Sunday. In a letter to the congregation, Father Duffy says:

"Our object is primarily the deepening of the spiritual life. We all need to know more of the wonderful powers God has given us, and which, to a large extent, are being left not only unused but unknown. These powers, of course, are within us, and as we learn their use as well as their existence we enter a realm of faith which is full of joys and wonders. We must seek together to realize this.

Our present need in the Christian world is not so much one that calls for more Christians as better Christians.

"It is only as we escape from the rut of conventional religious life and look expectantly and eagerly to God, that we can receive and know His gifts, and that guidance which leads to the enthralling romance of the spiritual life. We usually get out of almost anything just what, proportionately, we put into it. I am quite convinced that God will respond to every sincere effort on your part by giving with an abundant hand, so that the old delight and joy, which our fathers knew so well in the religious life, may be ours, and their powers manifested.

"Our best preparation is prayer."

THE OHIO diocesan committee on the mission report that definite arrangments have been made with seventy-two parishes, and partial arrangements with twenty-six parishes for missions. Fourteen parishes will not undertake missions and there are a few vacancies with which no arrangements have yet been consummated. In the parishes of Cleveland, Toledo, and Akron missions will be held simultaneously during the first week in Lent, all by the local clergy. In Toledo there will be an exchange of rectors, and in Cleveland and Akron each clergyman will hold his own mission. In most of the other parishes of the diocese missions will be held during the Epiphany season by the clergy of the three cities named and from other parts of the diocese. In St. Paul's parish, Steubenville, the mission, one of great blessings to the parish, has already been held by the Rev. L. W. S. Stryker, rector of Emmanuel Church, La Grange, Ill. The Rev. Harvey Officer of the Holy Cross House has been secured for two retreats in the diocese, in Toledo on Tuesday, January 4th, and in Cleveland, Wednesday, January 5th.

THE REV. G. H. S. SOMERVILLE, LL.D., of Waupun, Wis., is to conduct a mission at St. Andrew's, Paris, Ill., January 14th to 25th.

THE REV. C. S. QUIN, rector of Grace Church, Paducah, Ky., conducted a very successful mission at St. John's Church, Uniontown, Ky. Mr. Quin preached forceful sermons each evening. There was a celebration of the Holy Communion in the morning, with a meditation at a later hour, and children's service each afternoon. The mission lasted six days, from December 5th to 11th.

THE REV. A. W. BROOKS of St. John's Church, Uniontown, Ky., has accepted the invitation of Bishop Osborne to conduct a preaching mission at Olney, Ill., from January 28th to February 4th.

FROM NOVEMBER 28th to December 5th a mission was held in St. Mary's Church, Webster, S. D. The missioners were the Rev. J. W. Hyslop, rector of St. Mark's Church, Aberdeen, and the Rev. H. W. Fulweiler, rector of St. Mary's Church, Mitchell. The daily services were as follows: 7:30 A. M., Holy Communion; 9, Morning Prayer and Bible class; 4 P. M., Evening Prayer and address for children; 8 P. M., mission service. The average attendance was about sixty, and the Webster paper speaks of it as one of the best, most interesting, and instructive religious gatherings ever held in the city.

DURING FEBRUARY the Rev. G. A. C. Lehman of Pueblo will hold a mission at Trinity Memorial Church, Denver.

A STATE-WIDE preaching mission was held in Nevada during the first week in Advent. The clergy arranged exchanges so that a new voice brought the mission to each place. The eight-day mission was preached in Reno, Carson, Tonopah, Las Vegas, Sparks, Winnemucca, Elko, and Ely, but during the following week shorter mission services were held in Goldfield, Dayton, Virginia City, and Verdi.

On Sundays the regular services were held. On week-days the services were a celebration of the Holy Communion at 10 A. M. and a mission service at 7:30 P. M. There was a devotional service, not following the Prayer Book form, followed by an instruction. The question box was provided but not generally used. No offerings were taken, but a box was provided for offerings for expenses. Reading matter in the form of leaflets was amply provided in each place, as well as the customary pledge cards.

MEMORIALS AND GIFTS

A NEW brass processional cross has been purchased by the rector's aid society, the Sunday school, and communicants of St. Thomas' Church, Barnesboro, Pa., for continuous use in the services of the Church.

A SIDE ALTAR has been placed in St. Paul's Church, Steubenville, Ohio (Rev. William M. Sidener, rector), in memory of Margaret Ann Timberlake. The altar with all its appointments was the gift of Mrs. Timberlake's friends.

THROUGH THE thoughtfulness and effort of Miss Margaret J. Hobart, a portable organ has been presented to Bishop Hunting of Nevada, which he can carry with him on his visits to the smaller missionary centers. It will aid much to make the services attractive by their spirit of praise.

MR. H. B. KEIPER of Lancaster, Pa., has given to the Mercersburg (Pa.) Academy the sum of $2,000, the interest of which is to be used each year to help educate a worthy boy of limited means. Mr. Keiper gave this scholarship as a "thank offering" for Mrs. Keiper's recovery from a very severe illness.

BY THE will of Mrs. Sarah A. G. Skinner of East Orange, N. J., who died on December 6th, a very large sum of money will be distributed equally between the Domestic and Foreign Missionary Society, the American Church Building Fund Commission, and the General Clergy Relief Fund. A number of specific bequests are made to relatives and friends. Christ Church, Newark, will receive a trust fund of $5,000, the income to go towards the rector's annual salary. The sum of $7,000 was bequeathed outright to the Hospital of St. Barnabas, Newark. St. Barnabas' Church, St. Alban's Church, and St. Paul's Church, and the Society for the Prevention of Cruelty to Animals, all in Newark, will receive $5,000 each. The Newark Orphan Asylum received $2,000.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

Methodist Minister and His Two Daughters Confirmed

AT A RECENT service in Trinity Cathedral, Little Rock, the Rev. R. B. Templeton, who had resigned the previous Sunday his pastorate in the Methodist Church, was confirmed at the hands of Bishop Winchester. The Misses Ruth and Fay Templeton, his daughters, were confirmed at the same service. Mr. Templeton left immediately with his family for Alexandria, Va., and after completing a course in the theological seminary will enter the ministry of the Church.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Clericus Organized—Preaching Conference at Syracuse

BISHOP FISKE conducted a devotional hour in the Church of the Redeemer, Watertown, December 14th, on the "Religious Use of the Imagination," after which the clergy of Watertown and vicinity organized a clericus, to meet monthly, with the Rev. D. D. Waugh as president and the Rev. Charles T. Raynor, secretary-treasurer. The same evening Bishop Fiske spoke at the men's annual banquet in Trinity parish house. Mr. John Wood was also present and spoke on China.

PLANS HAVE been perfected for a union preaching conference in Syracuse, to be held during the week beginning February 20th, the special preacher being the Bishop Coadjutor of the diocese. On Septuagesima Sunday the initial service will be a celebration of the Holy Communion at the Church of the Saviour (Rev. Karl Schwartz, Ph.D., rector), and at 11 o'clock Bishop Fiske will preach at St. Paul's Church. In the afternoon he will preach at Trinity Church at the vesper service. During the week, until Saturday, he will speak at Trinity Church every afternoon at 4 o'clock and at St. Paul's Church in the evening at 8 o'clock. The main purpose of the conference will be the deepening of the spiritual life of Church people.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

An Assistant Voted for St. Andrew's, Hartford—Fairfield County Clerical Association

AT A SPECIAL meeting of St. Andrew's parish, Hartford, held recently, it was voted to furnish an assistant minister to the rector, the Rev. John H. Jackson. It had been feared for some time that Mr. Jackson's other duties as chaplain of the Hartford county jail and of superintendent of the Open Hearth mission would mean his resignation of the parish, and the vestry took this means to solve the difficulty. In recognition of his eleven years' service as superintendent of the Open Hearth mission, the men's brotherhood of the mission, at a musical service held in St. Paul's Hall, Hartford, on Sunday evening, December 19th, presented Mr. Jackson with a handsome silver loving cup and Mrs. Jackson with two high Chinese vases. This brotherhood is a new organization of the mission, formed about a year ago under the guidance of Mr. Jackson, and composed of men who have been helped by the mission.

A MEMORABLE meeting of the Fairfield county clerical association was held in St. Paul's Church, Norwalk, on Monday, December 13th, commemorating the reorganization of the association, ninety years ago, in December, 1825. After Holy Communion, the members made an inspection of the county home for children, not far distant from the church, and returning, were addressed by Mr. C. S. Richardson of the child helping department of the Russell Sage Foundation. Following a luncheon served by the ladies in the Berkeley street chapel, the annual business session was held, and officers for the ensuing year were elected. The Rev. Kenneth Mackenzie was reëlected president; the Rev. Frank S. Morehouse succeeding the Rev. Frederick A. Coleman, who after four years of service declined reëlection as secretary. The president then read an interesting sketch of the early life of the association gleaned from minutes dating back to 1825. The association is making social service, especially as related to the child, the subject of monthly conferences. A permanent committee reports at each meeting. In January three essays will be heard, reviewing Dr. Devine's book, *Misery and Its Causes.*

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Reopening of St. David's Church, Delta

ST. DAVID'S CHURCH, Delta, after a period of silence has been reopened for services. The general missionary has made two visits there and held services on both occasions.

Sunday services are being rendered by Mr. Robert Taylor, Jr., who has been appointed lay reader.

MAINE

Renovation of Parish House at Portland

ST. STEPHEN'S parish house, Portland (Rev. Henry F. Kloman, rector), has been completely renovated, and a new indirect lighting system introduced. It is now much better adapted to the general purposes it serves, and the changes in it are only a few of many indications that the old parish to which it belongs is prospering both spiritually and morally.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Successful Fair at Houghton

THE HOUGHTON parish had a very successful parish supper the week beginning December 5th, besides conducting two Christmas sales. The Rev. Bates Burt of Marquette made an address on the subject of his work and experience as chaplain of the state penitentiary. There were nearly four hundred present to hear him. The sales cleared nearly $700.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Touring Car for Rector at Kenosha—Return of Dean Lathrop—Professor St. George Awaits News of His Nephew—Woman's Auxiliary

THE REV. FRED INGLEY, rector of St. Matthew's parish, Kenosha, was presented with an Overland touring car for Christmas. It is the gift of fifty-four men, thirty of whom are communicants of the parish, the remainder being largely composed of members of the men's club. Six of the contributors are not connected with the parish, but asked to have a part in the presentation. Two months ago, a mission was started in the western part of Kenosha, which has added much to the labors of the rector, and the car was given to enable him the more easily to cover his enlarged field.

A CABLEGRAM from Dean Lathrop, who has been in Belgium for several months past in connection with the work of the Belgian Relief Commission, states that he is expecting to sail from Liverpool for home on January 8th. He does not mention what steamer he will take nor what will be his movements after arriving in New York, but it is assumed that he will be in Milwaukee late in January, when he will enter upon his new office of Dean of the Cathedral.

PROFESSOR ST. GEORGE, of Nashotah, is anxiously awaiting news of his nephew Herbert Stewart, a lieutenant in the Enniskillen Fusileers, which have participated in the campaign in Serbia and in the retreat to Salonicka. A Berlin report states that this regiment was "practically annihilated" in the course of the southward movement from Serbia. A London report states more in detail that this regiment was detailed to hold a ridge at all costs for the sake of guarding the rear of the retreating army. It was attacked by overwhelming forces of the Bulgarians, but by its determined stand saved the day at the loss of nearly the whole regiment. What has been the fate of Lieutenant Stewart is still unknown.

Dr. St. George spent a considerable time with his nephew in a visit to Ireland two years ago. He has already learned of the death of two cousins, both bearing his own name of Howard St. George, who were killed at Ypres.

ON WEDNESDAY, December 1st, at the parish house at Oconomowoc, a very interesting neighborhood meeting was held, the Oconomowoc branch of the Woman's Auxiliary acting as hostess. The diocesan president, Mrs. E. A. Wadhams, presided, and many of the neighboring branches were represented, including Hartland, Pine Lake, Nashotah Mission, and Delafield, as well as several of the Milwaukee parishes. The work of the Auxiliary was discussed; and a social hour, aimed to bring the members of the various branches into closer personal touch. A large box for Morganton mission had been prepared, and it was announced that it was ready for shipment.

THE MONTHLY meeting of the diocesan branch of the Auxiliary was held Tuesday, December 7th, at the guild hall of All Saints' Cathedral. In the absence of our president, the vice-president, Mrs. G. W. Moore, presided. After a history of the establishment and work of St. John's Home for Old Ladies, given by Mrs. C. D. Towne, the programme, which had been gotten up by Mrs. Thomas Spence, was devoted to "The Stranger Within Our Gates." Three speakers told of their work among three of our alien peoples; the Rev. Mr. Giuliani telling of his Protestant mission among the Italians, the Rev. Mr. Donaldson of his work among the Bohemians, and Miss Nina Owen of her personal labors with our Chinese population.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Laymen's Activities—Christmas in St. Louis

IN CONNECTION with the recent laymen's missionary convention in St. Louis, a committee was appointed with the Rt. Rev. F. F. Johnson as chairman to consider a method of conserving the fruits of the convention. On Friday evening, December 10th, the committee called a meeting at St. George's Church (Rev. B. T. Kemerer, rector), at which there were fifty men present in spite of the rain. It was voted to form a permanent organization, the chairman to appoint a committee of seven, two of whom should be clergymen, to draw up a form of organization, suggest a name, and report at a meeting in St. George's chapel, January 7th, at 8 o'clock.

THE MUNICIPAL Christmas celebration in St. Louis is very extensive. Part of Twelfth street, a wide downtown thoroughfare, is lined with Christmas trees with a large Christmas tree in the center, lighted with electric lights every night until New Year's, when the street is roped off for a municipal dance. Each of the playgrounds has its Christmas tree and carol singers go all around the city. At the Coliseum, a huge building, through the efforts of the *Post-Dispatch* all the poor children of the city are given entertainment and gifts on Christmas afternoon, a dinner basket is given to all poor families and a dinner is given to homeless men. The Episcopal Mission to City Institutions of St. Louis distributes 3,000 apples, oranges, and boxes of candy in the institutions, gives cigars to the men of the jail and workhouse, provides gifts for the children in the city hospital and industrial school, and moving-picture shows at the industrial school and workhouse. On Christmas morning the missionary with a quartette visits all the nine city institutions, and holds a short service with the singing of old Christmas carols.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

Service for Serbs—Bishop Observes First Anniversary of Consecration

ON THE Second Sunday in Advent, the Rev. Fr. Dabovich celebrated the Eucharist for the Serbian people in St. Mark's Church, Tonopah. The service was according to the Serbian rite, and in the Serbian tongue, except in the prayer corresponding to our Prayer for the Whole State of Christ's Church Militant, where the priest offered petition for "the Rt. Rev. Dr. Hunting, Bishop of the missionary district of Nevada, and for Woodrow Wilson, President of the United States." About forty Serbs, mostly men, were present. At the conclusion of the Eucharist, Fr. Dabovich gave an invitation to the congregation to attend the closing service of the preaching mission which had been held by the Rev. Samuel Unsworth during the preceding week. Fifty Serbians came, nine-tenths of them men. Fr. Dabovich asked the privilege of reading the Prayer of St. Chrysostom, and then made a very interesting address on his people and some of their religious customs. After a generous rivalry over the disposition of the offering, Mr. Unsworth, like Jacob, was graciously allowed to prevail, and the amount, $28, was sent for the relief of the widows and orphans of Serbians to the American Serbian Relief Committee.

WEDNESDAY in the Advent Ember week was the anniversary of Bishop Hunting's consecration. The clergy in the vicinity of Reno met in Trinity Church, Reno, for a celebration of the Holy Communion, at which the Bishop officiated, assisted by the Rev. Messrs. S. Unsworth and T. L. Bellam, who were his attending presbyters. The Bishop then entertained the clergy at luncheon.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Bishop Darlington Institutes Son as Rector—Mrs. Wittpenn Entertains Seminarians and Others

ON SUNDAY, December 12th, in St. Barnabas' Church, Newark, the Rt. Rev. Dr. James H. Darlington of Harrisburg, instituted as rector of St. Barnabas' his son, the Rev. Henry V. B. Darlington, Bishop Stearly preaching the sermon. Assisting was the Rev. Gilbert S. B. Darlington, another son of Bishop Darlington, who is curate at the Church of the Redeemer, Brooklyn.

ON SATURDAY, December 18th, Mrs. H. Otto Wittpenn entertained thirty-five members of the junior class of the General Theological Seminary and other guests belonging to the social service commission of the diocese of Newark, at luncheon. She outlined the work done by the probation officers' association in Hudson county. Later in the afternoon there was a visit and inspection of the Hudson county penitentiary and other county institutions at Secaucus, N. J.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Peace Sunday—Men's Club Meetings—Clericus

PEACE SUNDAY, December 19th, was generally observed throughout the diocese. The services were well attended, especially in the large parishes. Elizabeth, Plainfield, Camden, Trenton, report large congregations. The sermons preached in most of the churches were conservative. The general sentiment seemed to be that peace would come only through the influence of the Church. With 170,000 ministers in America and 750,000 in Europe exclusive of Russia, facing congregations of untold millions Sunday after Sunday, something of a permanent nature ought to be done. Surely this the greatest of wars in the history of mankind should awaken in the heart of the clergy a determination to preach no longer the God of Battle as portrayed in th Old Testament, but the God of love and mercy, whose character and nature was given to mankind by His Son. Bishop Matthews selected one of the smaller parishes of the diocese in which to deliver his discourse on peace. His plea for universal peace was based on Genesis 1: 18.

THE MEN'S ASSOCIATION of Trinity Church, Asbury Park, N. J., has for one of its

objects coöperation with other local clubs in any phase of social uplift work. Its recent meeting at the Metropolitan Hotel was a largely attended and most interesting event. Addresses were made by the rector, the Rev. Francis H. Richey, the president, Mr. Laughton R. Herrick, and two visitors from New York City. Tenement House Commissioner John J. Murphy spoke on "Municipal Government," and declared that New York had the only tenement house department in the world. In speaking of the scope of work in this department, he said that the great apartment houses on Riverside drive and elsewhere were all under the jurisdiction of his department. The causes of serious traffic congestion on the avenues running north and south were explained and valuable suggestions were given for town planning. Mr. John V. Lowe, head of the internal revenue office in New York, spoke on the "Income Tax." He gave a history of the efforts made to legalize this method of taxation through twenty years, and expressed the belief that it had come "here to stay." Mayor Hetrick of Asbury Park spoke of the benefits to be derived from a consolidation of smaller municipalities.

THE TRENTON clericus was the guest of Bishop Matthews at the see house on Monday, December 20th. The speaker was the Rev. John A. Carr, who took for his subject "The irreconcilability of the Church's position towards the Protestant bodies." Lunch was served for eighteen.

A LARGE and enthusiastic neighborhood meeting of the Woman's Auxiliary was held in St. John's parish house, Elizabeth (Rev. L. E. Hubard, rector), on the 14th. Delegates from seven churches were present. The address of the afternoon was made by Archdeacon Stuck of Alaska, who told an interesting story of the work the Church is doing in the frozen north. Afterwards refreshments were served by the ladies of St. John's.

THE SOCIETY OF THE TRANSFIGURATION, which is composed of the clergy of the diocese, held its winter meeting with the Rev. E. W. Hall, rector of St. John the Evangelist Church, New Brunswick. After the celebration of the Holy Communion Mr. Hall read a paper on the "Value of Mysticism." After luncheon a general discussion of the work and object of the society took place, which was participated in by those present.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Dean Abbott Volunteers as Chaplain—Bishop Williams—A Dinner for Bishop Leonard

THE VERY REV. H. P. ALMON ABBOTT, D.D., who came something more than a year ago from the Cathedral at Hamilton, Ont., to be the Dean at Trinity Cathedral, Cleveland, has offered his services to the Canadian Government to go as chaplain to the front. The Dean's offer of services is under consideration, but it is not yet known whether or not he will be needed.

THE BISHOP OF MICHIGAN, the Rt. Rev. Dr. Williams, who prior to his elevation to the episcopate was for twelve years the Dean of Trinity Cathedral, Cleveland, made an address at noon on Tuesday, December 21st, to the Chamber of Commerce Club, Cleveland, on military preparedness.

ON TUESDAY evening, December 7th, in the Marvin Memorial parish house of the Church of Our Saviour, Akron (Rev. George P. Atwater, rector), one hundred and fifty men, representing the best commercial, social, and religious life of the city, welcomed Bishop Leonard to a dinner given in his honor. In his address the Bishop pointed out two sterling qualities needed among Christian men to-day, unselfishness and courage. After the battle between the *Monitor* and *Merrimac* of the late Civil War—the first iron-clad vessels—Admiral Farragut was asked if he would not rather have iron battleships, and his reply was, "Give me ships of oak and *men* of iron." Other addresses were made by the men of the parish on the history of the parish organized twenty-three years ago. There have been 490 baptisms and 443 confirmations. During the last ten years the parish has risen from the twenty-eighth to the eighth position in the diocese. The Sunday school ranks fifth in size. The Rev. William F. Peirce, L.H.D., president of Kenyon College, was also a guest of the evening and made an address, after which the Kenyon Glee Club sang.

SOUTH DAKOTA

New Mission Station—Redfield Has New Guild Hall

THE REV. E. F. SIEGFRIEDT has opened a new mission at Wilmot, holding services in the Odd Fellows' Hall. Services are to be held in Britton, where he recently found six communicants of the Church.

THE NEW guild hall of St. George's Church, Redfield, has been completed, and is an important addition to the mission in its work in the town.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Bishop of Chicago Addresses Church Club

THE CINCINNATI CHURCH CLUB gave a dinner at the Linton Hotel recently, attended by members and their wives to the number of nearly 250. The chief event was an address by the Bishop of Chicago on "The Oxford Movement." The question raised by this movement as to the Church's origin, character, duty, and mission, he said, is still being put and answered. The Christian religion has been analyzed to death, it needs to be synthetized and the precious jewels of Catholic truth which have been separated and enshrined in isolated organizations need to be reunited. The Anglican communion needs to practise unity at home in order to preach unity to the Christian world. When the synthetic movement shall have done its work and the results find corporate expression then

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will the Anglican communion be absorbed in the "larger Church of Christ which once more will convert continents, mold the national mind, shape the social conscience, strike terror to evil-doers, be fair as the sun, clear as the moon, and terrible as an army with banners." The Bishop of Lexington and Bishop Vincent were guests of honor on the occasion. The Church Club is awakening to a desire for wider usefulness.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Annual Meeting of Cathedral Parish—Bishop Page Returns from the East

THE LARGEST attendance in its history marked the annual meeting of All Saints' Cathedral parish on December 14th, when Bishop Page presided. The Dean's report showed the parish had completed its apportionment, but that not every member had shared in the giving. There were fewer baptisms, but a larger proportion of adults. The Dean had been given a Dodge automobile as an aid in his work. A radical change in the policy of the parish is the substitution of pew-renting and subscription combined for the old personal pledge system. The Cathedral is one of the five self-supporting parishes in the district.

BISHOP PAGE has just returned from an extended trip to the East in behalf of the district. He visited Chicago, Pittsburgh, Philadelphia, New York, and Boston, presenting the work of the district to many churches and organizations. The hard times of the past few years have produced a critical financial situation in the district, especially for the Church schools, whose condition at present, however, is highly gratifying. The number of students is larger than a year ago and after the first of the year more students are expected at each of them.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

A Combined Meeting

A COMBINED meeting of the archdeaconry of Springfield and the rural deanery of Jacksonville was held in Trinity Church, Lincoln, on Tuesday and Wednesday, December 7th and 8th. Twelve clergy, including the Bishop, attended and were the guests of Trinity parish. The sermon on Tuesday evening at Evensong was delivered by the Rev. Clyde Blakeslee, the new rector of Holy Trinity Church, Danville. Wednesday there was an early celebration by Archdeacon Haughton. The business meeting was held at 9:30 with conferences on "the office and work of the Archdeacon and Rural Dean as contemplated by the canons in this diocese." The Rev. John C. White was reëlected Rural Dean, and a paper was read by the Rev. T. W. C. Cheeseman of St. Paul's Church, Pekin. The rest of the business session was devoted to the discussion and arrangement of the programme for the Nation-wide Preaching Mission to be held in the diocese January 16th to February 20th. The Bishop has arranged a programme whereby almost every parish and mission in the diocese will have a mission conducted by our own clergy, assisted by a few outside preachers. A missionary service was held on Wednesday evening, when the main addresses were given by the Rev. S. H. Littell of Hankow, China, and the Rev. J. M. Page of Champaign. The meeting closed Thursday morning with a celebration by the Bishop.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Improvements at the Cathedral

AT ST. MARY'S CATHEDRAL, Memphis, improvements have just been completed in the crypt, including a concrete floor, a gymnasium, and alterations in the Sunday school

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and guild rooms. The necessary money, about a thousand dollars, was given by friends of the Sunday school. On the Third Sunday in Advent the regular Cathedral choir was reenforced by the Sunday school choir at Morning Prayer, the children of the school and of the Church Home attended the service, and Dean Morris preached upon religious education.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Men's Meeting at St. Margaret's—Helping the Hospital in Tokyo—St. Paul's Parish Paper

A LARGE meeting of men under the auspices of the Brotherhood of St. Andrew was held at St. Margaret's Church (Rev. Herbert Scott Smith, D.D., rector), Friday, December 10th, at 8 P. M. Addresses were made by the rector of the parish, by Bishop Harding, the Rev. W. L. De Vries, Ph.D., and Mr. Bergfeld, a layman of St. Margaret's, urging the men to greater activity in the Church, and a faithful keeping of the vows of the Brotherhood of prayer and service.

THERE WAS a brilliant gathering in Continental Memorial Hall, Daughters of the American Revolution, Monday, December 13th, at 5 P. M., to further the building of the American hospital in Tokyo, Japan. President Wilson was present with his fiancee, Mrs. Norman Galt, with many of the ladies of the cabinet and diplomatic circles. The Emperor of Japan has given $25,000 toward the hospital, and prominent government officials in Japan gave $50,000. It is to be a modern hospital in every respect. Bishop Harding presided and in a happy address of welcome introduced the speakers. Dr. Teusler, who is in charge of the hospital, spoke; also Bishop Kinsolving of Brazil.

THE PARISH PAPER of St. Paul's Church, on Twenty-third street, has appeared in greatly improved form, free from all advertisements. It is called *St. Paul's Parish Record,* and the motto is, "Let all things be done decently and in order." The new issue announces with regret the resignation of Mr. John M. McKinney, who for fifteen years has been their efficient and faithful treasurer. Mr. Fred DeC. Faust, another vestryman, who has grown up in the parish, and who was one of St. Paul's choir boys, has been elected treasurer. They announce a box sent by the Woman's Auxiliary to a missionary among the Ute Indians in Utah.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Anniversaries Kept by Bishop Walker—A Baker's Gift to the Poor

THE BISHOP celebrated, on December 20th, the thirty-second anniversary of his consecration when he was made first Missionary Bishop of North Dakota. It was also the nineteenth anniversary of his translation to the diocese of Western New York, as he was enthroned in St. Paul's Church on December 23rd. The Buffalo clericus, which met on Monday, passed a resolution of felicitation to Bishop Walker which was conveyed to him by an appointed committee.

ON CHRISTMAS EVE one of the largest bakeries in Buffalo distributed 5,000 loaves of bread to the poor. The distribution took place just outside St. Paul's Church, and the mayor of the city and the rector of St. Paul's, the Rev. Charles A. Jessup, D.D., assisted in distributing the first loaves.

CANADA

Death of Canon Ridley—Montreal Approves Dominion-wide Mission — Bishop of Chicago Preaches at Toronto

Diocese of Huron

THE DEATH of Canon Ridley, for twenty-nine years rector of Trinity Church, Galt, took place November 25th. He was one of the best known men in the diocese and was much respected as well for his public spirit as a citizen as for his services to the Church. A large number of clergy were present at his funeral. The Bishop said the sentences of committal and pronounced the benediction.

THE VISIT of the Bishop of Montreal and Mrs. Farthing to their old parish, St. Paul's, Woodstock, in the beginning of December, was a great pleasure to the Bishop's old parishioners. They were the guests of honor at the banquet in the Grey Memorial Hall. The Bishop preached at the early morning service to the Eighty-fourth Battalion in Grace Church, Brantford.

Diocese of Montreal

THE NEW memorial windows in St. Stephen's Church, Montreal, were dedicated by Bishop Farthing December 5th.—IT WAS decided at the large meeting of the city clergy of Montreal, in the Synod Hall, the Bishop being in the chair, that every effort should be made on behalf of the mission to be held next Lent. Some objections were raised, one as to the time for preparation being too short, and another the difficulty of procuring special preachers in Lent, by some of those present at the meeting in Montreal. When the vote was taken, however, it was found to be unanimously in favor of a week of special services in the various churches. The matter of literature for the mission is receiving attention from a strong committee appointed for the purpose.—THE APPORTIONMENT for the diocese for next year, for the Missionary Society of the Church in Canada, is $1,100 larger than that for the present year.—THE NEW curate, the Rev. S. B. Lindsay, who came from St. George's Church, Kingston, began his work at the Church of St. John the Evangelist on All Saints' Day. The rector, the Rev. Arthur French, has placed a room in St. John's parish house at the disposal of the Actors' Church Union, to serve as a club room for actors visiting the city of Montreal.—THE BISHOP dedicated a beautiful brass altar cross and four memorial windows in St. George's, Granby, recently.

Diocese of Niagara

THE DIOCESAN board of the Woman's Auxiliary held the December meeting in St. James' school house, Hamilton. The preacher at the devotional hour was the Rev. G. W. Tebbs. New branches were reported at various points. The Rev. Dr. Renison of the Church of the Ascension, Hamilton, gave an interesting account of his two thousand mile journey during the past summer, in the extreme North, visiting the Indian missions.

BISHOP CLARK presided at the conference of the Daughters of the King in the parish house of All Saints', Hamilton. Four chapters from Hamilton were represented and two from Toronto, St. Barnabas' and St. Ann's. The welcome to the visiting delegates was given by Archdeacon Florneret. An address on the rule of prayer was given by Canon Owen.

Diocese of Ottawa

BISHOP ROPER consecrated the Church of St. John, at Montague, on the 22nd, and that of St. Bede's in the evening. The Bishop preached afterwards, giving an account of the life of St. Bede. Both churches had been entirely renovated during the summer.

Diocese of Quebec

IN HIS Advent pastoral Bishop Williams says that in accordance with the proposal of the Archbishop of Canterbury and York the closing day of this year, December 31st, will be kept as a "day of self-denial and penitence for the manifold sins and shortcomings whereof we are conscious as a people." The first Sunday in the year, January 2, 1916, will be observed in the diocese as a "special day of intercession in connection with the war." The Bishop also wishes that special missions shall be held during the first week or ten days of Lent in the chief centers of the diocese, and, as far as possible, in every parish, then or at a later date.—THE ANNUAL meeting of the St. Francis district association was held at Sherbrooke, December 7th and 8th. The new building of the Gibbs Home for Boys in East Sherbrooke was dedicated by the Bishop on the first day.—THE MEMBERS of the Boys' Auxiliary of St. Peter's Church, Sherbrooke, have presented an altar service book for the use of the celebrant and two Prayer Books for the use of the assisting clergy, to the church.

ONE OF those who are to preach in the University of Bishop's College, Lennoxville, next Lent, is the Rev. Canon Fitzgerald of Kingston.—BISHOP WILLIAMS, in his Advent pastoral to his people, appeals to every member of the Church in his diocese to unite with him in a whole-hearted, systematic effort to bring about a real moral and spiritual awakening. He asks the clergy to give frequent opportunities for services of penitence and also frequent celebrations of the Holy Communion, with the special intention of more earnestly pleading the sacrifice of the Lord's death for the pardon and cleansing of national sins and neglect. He says we need the discipline and sacrifice of this war to reveal to us a truer and higher view of life.

Diocese of Rupertsland

IT IS EXPECTED that the new church at East Elmwood, the building of which was so recently decided upon, will be ready for occupation by Christmas.—THERE WAS an immense congregation present in St. Matthew's,

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Winnipeg, at the memorial service in honor of Edith Cavell, the martyr nurse. Seats were reserved for the various city associations of nurses.

Diocese of Toronto

THE PREACHER of the University sermon in the convocation hall of Toronto University was Bishop Anderson of Chicago. His text was, "With what measure ye mete it shall be measured to you again."—THE FIFTY-SEVENTH anniversary services of St. Stephen's Church, Toronto, were held November 28th. The Rev. Canon Broughall was rector of the church for fifty years, retiring in 1911. His son, the Rev. J. S. Broughall, was the preacher at the morning service. The new parish house was formally opened on the same day.—BISHOP WILLIAMS of Huron gave an address on the "Revision of the Prayer Book" before the Theological Society of Trinity College. Defending the proposed changes, the Bishop said that the committee in charge of the revision had been strictly prohibited from making any changes in principle or doctrine, there was no change in the structure of any service, and in the Confirmation service only about half a dozen changes in wording from end to end. These changes had not been adopted as yet, but only approved. The Bishop, who was chairman of the revision committee, considered it would be greatly for the general good of the Church in Canada if the changes were adopted.

THE BISHOP was the preacher at the fourth annual Christmas mail message service. It was held in Masey Hall, Toronto, December 5th.—THE TORONTO Woman's Auxiliary telegraphed their congratulations to the Bishop of Mid-Japan and Mrs. Hamilton before they sailed from Vancouver, December 14th, the Bishop's birthday being two days later. Mrs. Hamilton's birthday was on the 12th.—SPECIAL services and intercessions have been held on the Tuesdays and Fridays in Advent in St. James' Cathedral, Toronto. —BISHOP REEVE conducted the dedication service in Trinity Church, Bradford, for the solid silver communion set given by the Woman's Auxiliary of the parish in memory of Mrs. Morley, wife of Canon Morley, a former rector.—OF THE one hundred and twenty-five members of the Bible class in connection with St. Stephen's Church, Toronto, fifty-one have enlisted for active service in the war. Two of those in active service have been killed, four are prisoners in Germany, and one has returned home invalided.

The Magazines

IN AN article entitled "The Balkan Imbroglio" in the *Fortnightly Review* occurs the following with reference to the present King Ferdinand of Bulgaria. At the time of the "Bulgarian atrocities" for which Abdul Kerim Pasha was responsible, "a section of the Hungarian aristocracy warmly sympathized with the mass-murderer and decided to present him with a golden-hilted sabre. The list of subscribers for this token of aversion to the Bulgarian people can still be viewed in the museum at Budapest. The third name on that list—Princess Clementine—is followed immediately by that of her son, Prince Ferdinand of Coburg, who gave one hundred florins as a token of his admiration for the exterminator of his future subjects!" Under the heading "Swedish Activism" an account is given of the militarist and pro-German movement in Sweden, and an interesting impression is given of the Swedish character. "Sweden and Holland are the two European countries which have lost the rank of great power without undergoing political and social decline. The Dutch have lost altogether the great-power consciousness, but the Swedes have not lost it altogether. The pride and reserve shown individually in 'stiffness' (stehlhet, the Swedes say) appear nationally in a contempt for flag-waving and self-advertisement, and that is why the Swedish national character and Swedish institutions are less known abroad than are the characters and institutions of half-civilized Balkan states."

IN THE *Sewanee Review* for October we have been much interested in an account written by Professor Archibald Henderson of the University of North Carolina of some recent literature dealing with "The American Drama." The war, Professor Henderson thinks, is certain to bring disaster to the production of new dramatic literature in Europe, owing to the general inability to support the theatre on anything like the expensive scale of ante-bellum days. Consequently America, accustomed to get 60 per cent. of her plays from Europe, will be thrown on her own resources. "The present moment is fraught with unparalleled possibilities for the development of dramatic art in this country." The Rev. A. A. Ewing of Madison, Wis., writing on "Thomas Aquinas: Doctor and Saint," concludes: "The materials that we must use are more abundant and varied than those that lay at his hand, but the aim and spirit must be the same that moved his serene and venturesome soul. If a new leader shall appear he must come out of a new race of theologians, men of exact scholarship and saintly life, who know the thoughts of men and the mind of God. But in their making there must be prayer and fasting and tears, chastity and poverty and obedience, and the great joy of believing."

CHURCH LAW AND THE CATECHISM

A CANON provides that the minister in every cure shall be *diligent* in instructing the children in the *Catechism*, and shall, from time to time, examine them in the same, *publicly*, before the congregation.

When I was a boy this was an obeyed canon in all the churches where loyalty governed. There were some clergymen who thought themselves liberal and affiliated with the ministers of the denominations, who slighted this requirement and neglected the catechism and emphasized Scripture teaching. The latter was good, necessary, but the former was spiritual and helpful too. I have stood many a time at the chancel rail of my parish church in my boyhood, with others, reciting as one, who was afterwards a great Bishop of the Church gave teaching upon that wonderful compendium of a Christian's duty and belief—the Church Catechism, and many years after, when responsibilities came and pastoral duty fell to my lot, those solemn instructions, in the sacred place by the shepherd of the lambs as well as the sheep of the flock, in those fresh days of youth returned to remembrance and helped to solve doubts and give solace to other hearts as they were spoken.

But this canon goes farther in this direction. It commands that the clergy "shall by stated catechetical lectures and instruction, inform the youth and others in the doctrines, polity, history, and liturgy of this Church."

Here is a vital matter. I am convinced that if we, my brethren, act upon this obligation more continuously and thoroughly, the disaffections and defections of the present time, the Areopagitic craze to hear and to tell some new thing would have a larger grasp upon our people; and that the parish church would *hold* them, and that the earthquakes and the foam of revivals and skyrocket movements could not draw them nearer to their mother's breast. The canon binds us—is mandatory. Let us obey it enthusiastically in letter and in its uplifting and upbuilding spirit.—*Bishop Walker.*

Saint Paul

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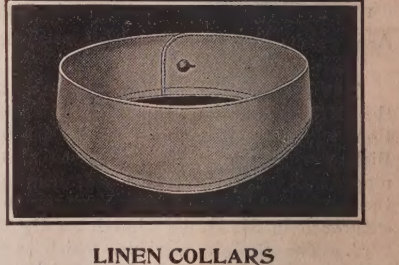

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